Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

Volume 11

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

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The Almighty said:

[Qur'an 4:118]: ﴿cursed by Allah…﴾ means: Iblîs, …who said, ﴿I will surely take hold of a certain number of Your servants.﴾

﴿A certain number﴾: an appointed portion, so the servants who obey Iblîs, they are his due. Al-Farrā' said: It means his authority over them is like his due share.

Some Interpretations mentioned: out of every thousand people, one is on the path of Allah, and the rest of them is the due share of Iblîs.

Alfarḍ originally means in Arabic is to cut, and "Alfarḍah" means a notch in river; it is said: he watered her at the river notch. Moreover, "Alfurḍ" with damma on the faa, it means the grooving of the tooth-stick, in which the thread is tightened and "Alfarḍ" in the bow is the grooving in which the bowstring is tightened. However, Alfarīḍah is an obligation what Allah commanded His servants to do, so He made it an imperative, as well as the Almighty said: ﴿but after deciding on a dowry…﴾ [Qur'an 2:237] referring that you have determined an amount of money for them; if an amount is fixed for someone, it means he is granted a determined amount of money, such as a poet composed:

If you eat fish and farḍan, you get taller and wider.

Here, Farḍan is a kind of dates; in that case Farḍan used to refer to the dates, for they are taken in the obligatory charity.

Then Iblîs said: [Qur'an 4:119]: ﴿I will certainly mislead them…﴾to lead them astray from the truth, ﴿..and delude them with empty hopes…﴾ that there will be no Paradise, no Fire, no the Day of Resurrection.

Some said: ﴿and delude them with empty hopes﴾ : to cast doubts into their hearts.

﴿Also, I will order them and they will slit the ears of cattle…﴾: to cut off the ears of cattle which is baḥîrah.

﴿And they will alter Allah's creation…﴾ Ibn 'Abbās, Al- Ḥasan Qtādh,

Mujāhid, Al-Ḍaḥḥāk, Saʿīd bin Jubair [1]said: it means Allah's religion; it is similar to what Almighty said: ﴿Let there be no change in this creation of Allah…﴾ [Qur'an 30:30]

referring to Allah's religion. 'Ikrimah and some scholars stated that the verse means that they will alter Allah's creation by castration, tattoos, cutting off ears, and knocking out eyes [2].

Scholars of Quran semantics stated:﴿Let there be no change in this creation of Allah…﴾: means that Allah created cattle for transportation and being a source of food, however, they forbad the cattle, and He created the sun, moon and stones subject to people to get benefit, then, the disbelievers worship them; so they alter Allah's creation.

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(1) It was transmitted by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 5/283-284, Ibn Abi Ḥātim in ((Interpretation of The Great Qur'an)) 4/1069, and 'Abd bin Hamid and Ibn Al-Mundhir, as mentioned in ((al-Durr al-manthūr)) by As-Suyuti 2/396.
- It was also narrated by Saʿīd bin Manṣūr in ((Al-Sunan)) 4/1374 (689), ʿAbd al-Razzāq in ((Interpretation of the Qur'an)) 1/173, and Al-Bayhaqī in ((Al-Sunan Al-Kubrá)) 10/25 on the authority of Ibrāhīm Al-Nakhaʿī.
- It was transmistted by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 5/283-284 on the authority of Al-Qāsim bin Abi Bazzah.
- It was also narrated on the authority of 'Ikrimah in one of his two sayings, Al-Hakam, As-Suddi, ʿAṭāʾ Al-Khorasani, Saʿīd bin Al-Musayyib, Ibn Zaid, and Muqatil.
- See: ((Zad Al-Masir)) by Ibn Al-Jawzi 2/205.

(2) The statements of 'Ikrimah were narrated by: ʿAbd al-Razzāq in ((Interpretation of the Qur'an)) 1/173, Saʿīd bin Manṣūr in his book ((Al-Sunan)) 4/1375 (690), At-Ṭabarī in ((Jāmiʿ al-Bayān)) 5/282, and Ibn Abi Ḥātim in ((Interpretation of the Great Qur'an)) 4/1069, where only 'castration' was mentioned, and it was transmitted by Abū 'Amr Al-Dani in ((Al-Muktafi)) (p. 224).
- It is according to Anas bin Mālik, and a narration was trasmitted on the authority of Ibn ʿAbbās, Mujāhid, Qtādh regarding the other saiying on their authority, Shahr bin Hawshab, Saʿīd bin Al-Musayyib, Abi Salih, and Al-Thawri.
- See: ((Interpretation of the Great Qur'an)) by Ibn Abi Ḥātim 4/1069, ((Al-Sunan Al- Kubrá)) by Al-Bayhaqī 10/24 on the authority of Ibn ʿAbbās, and Ibn Al-Ja'ad in his book ((Al-Musnad)) (p. 438) (2989) on the authority of Anas.
- As for tattoos, it is according to Ibn Masʿūd, and Al- Ḥasan, in a narration was mentioned on his authority.
- See: ((Jāmiʿ al-Bayān)) by At-Ṭabarī 5/285.

﴿And whoever takes Satan as a guardian…﴾: as a god ﴿instead of Allah…﴾ then, he obeys Satan, ﴿has certainly suffered a tremendous loss.﴾

[Qur'an 4:120]: ﴿Satan only makes them ˹false˺ promises…﴾ not to find the good, ﴿and deludes them with ˹empty˺ hopes…﴾ regarding poverty, for they would never give charity or maintain the bonds of kinship. It is also said: ﴿and deludes them with ˹empty˺ hopes…﴾ that there will be no the Day of Resurrection, no Paradise, no Fire ﴿truly Satan promises them nothing but delusion﴾: which is deception.

[Qur'an 4:121]: ﴿It is they who will have…﴾ refers to their dwelling ﴿… Hell as their home, and they will find no escape from it﴾: no refuge therefrom. 'Auf said: I have been informed that a believer is plotted and schemed by a large number of devils more than Muḍar, if Allah discloses them, he will certainly die.(1)

If it is asked about ﴿I will surely take hold of a certain number of Your servants.﴾ How did Iblîs know that?

There are different answers: To illustrate, some scholars said: Allah, the Blessed and the Exalted, was speaking to him, saying: ﴿I will surely fill up Hell with jinn and humans all together.﴾ [Qur'an 11:119], then, Iblîs knew that he will has an authority over his own offspring and the posterity of Adam. Moreover, it was also said that when Adam had been whispered, Iblîs had the authority over him, so he greed for the authority over Adam's offspring as well; however, he has not obtained from Adam all the seduction he desired, later on, he greed for some of his offspring but he despaired of all of them.

Additionally, it was answered: Iblîs had seen Paradise and the Fire, hence, he realized that Allah created them to be inhabited by mankind and Satan. On this interpretation, he said ﴿I will surely take hold of a certain number of Your servants.﴾

Supposing that it is asked: does Satan have the ability to mislead all people or not? It is answered: (to mislead) is to just evilly suggest being astray from

(1) It was not found.

the right, and to make all their sinful acts seem goodly. If Satan had the ability of misleading, he would definitely mislead and delude all living creatures with empty hopes.

[Qur'an 4:122]: ﴿And those who believe and do good, We will soon admit them into Gardens under which rivers flow…﴾ rivers flowing under the rooms and dwellings, ﴿to stay there for ever and ever. Allah's promise is ⌜always⌝ true. And whose word is more truthful than Allah's?﴾: refers to Allah's promise.

[Qur'an 4:123]: ﴿⌜Divine grace is⌝ ⌜…﴾ Qtādh and Al-Ḍaḥḥāk stated: The Muslims and the People of the Book vied with each other, so the People of the Book said: Our Prophet is before your Prophet, and our Book is before your Book, so we have a closer connection with Allah. The Muslims replied: we are closer to Allah than you, our Prophet is the Seal of the Prophets, and our Book abrogates all previous books, therefore, Allah the Almighty revealed: ﴿⌜Divine grace is⌝ neither by your wishes nor those of the People of the Book…﴾ (1)

Mujāhid commented: the Quraish said: we would never be resurrected, or held accountable, while the People of the Book said: ﴿The Fire will not touch us except for a number of days…﴾ [Qur'an 2:80] hence, Allah the Almighty revealed: ﴿⌜Divine grace is⌝ neither by your wishes nor those of the People of the Book…﴾(2)

(The subject of {laysa} is implicit which means the divine grace is not by your wishes nor those of the People of the Book).

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(1) Al-Ṭabarī transmitted it in ((Jāmiʿ al-Bayān)) 5/288 on the authority of Qtādh, and it was reported in 5/289 on the authority of Ad- Ḍaḥḥāk.
- Saʿīd bin Manṣūr reported it in his book ((Al-Sunan)) 4/1377 (693), and At-Ṭabarī in ((Jāmiʿ al-Bayān)) 5/288 on the authority of Masruq.
- Al-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 5/289 on the authority of Al-ʿAwfi on the authority of Ibn ʿAbbās, and in 5/288 on the authority of As-Suddi, as well as Ibn Abi Ḥātim in ((Interpretation of the Great Qur'an)) 4/1070.
- At-Ṭabarī also reported it in ((Jāmiʿ al-Bayān)) 5/289, and Ibn Abi Ḥātim in ((Interpretation of the Great Qur'an)) 4/1073 on the authority of Abū Salih.

(2) It was reported by Saʿīd bin Manṣūr in ((Al-Sunan)) 4/1376 (692), At--Ṭabarī in ((Jāmiʿ al-Bayān)) 5/290, Ibn Abi Ḥātim in ((Interpretation of the Great Qur'an)) 4/1070, Abd bin Hamid, and Ibn Al-Mundhir as well as it was reported in ((Al-Durr Al-Manthoor)) by Al-Suyuti 2/398.

﴿…Whoever commits evil will be rewarded accordingly…﴾ his wishes will be of any benefit, ﴿…and they will find no protector or helper besides Allah﴾.

Al- Kalbī narrated on the authority of Abi Sālih [1] on the authority of Ibn ʻAbbās, he said: when the verse revealed, the Muslims found it very hard, then they said: O Allah's Messenger (PBUH)! Who amongst us does not do wrong except you? So what is the reward? He (PBUH) replied: (part of it will be in the worldly life; whosoever does a good deed, will have (reward) ten times like it, but whosoever repays misdeed, one will be deducted the ten, and nine rewards remain. So, woe to his ones are more than his tenths [2]. As for the reward in the Hereafter, it is delayed until the Day of Resurrection, and its good and bad deeds are contrasted; every bad deed will be replaced with a good deed, the surplus will be considered, the reward will be given in Paradise, and whosoever is virtuous will be rewarded.))[3]

Ismail bin Abi Khālid narrated on the authority of Abū Bakr bin Abi Zuhair [4], on the authority of Abū Bakr as-Siddiq, who said: I asked, O Messenger of Allah how could we be in a good state after this verse? The Prophet asked ((which verse?)) He replied: Allah the Almighty said: ﴿⌜Divine grace is⌝ neither by your wishes nor those of the People of the Book! Whoever commits evil will be rewarded accordingly…﴾ Will we be punished for every bad deed we do? There Messenger of Allah (PBUH) said: ((May Allah forgive you, O Abū Bakr, do you not fall sick? Do you not get exhausted? Do you not

(1) Da'if (weak) and mursal (incomplete).

(2) The Hadith was mentioned by Al-Baghawi in ((Ma'alim Al-Tanzil)) 2/290, and it is known that Al- Kalbī did not cited it as a proof.
- At-Ṭabarī reported it in his book 11/182, a Hadith with stopped narration on the authority of Ibn Mas'ud.

(3) **The assessment of the reliability of the chain of transmitters:**
- Regarding this Hadith, Al- Kalbī is accused of lying.

(4) Al-Thaqafi, his father's name is Mu'adh bin Rabah. Ismail bin Abi Khālid and Umayyah bin Safwan narrated on his authority, and he did not meet Abū Bakr.
- See: ((Tahdhib at-Tahdhib)) by Ibn Hajar 12/29, and he mentioned in ((Taqrib at-Tahdhib)) (7965]: it is accepted, and it was checked by the authors of ((Tahrir at-Taqrib)) Bashar ʻAwwad and Shu'aib Al-Arnaout 4/156, saying: Rather, it is unknown, as two transmittors only narrated on his authority, and no one verified him.

feel sad? Don't calamities befall you?)) He said: Of course. He (PBUH) said: ((That is the recompense you are given.))[1]

Mūsá bin 'Ubaidah [2] said: The mawla of Ibn Seba` [3] reported to me that he said: I heard 'Abdullāh bin 'Umar transmitted on the authority of Abū Bakr As-Siddiq, who said: I was with the Messenger of Allah (PBUH) when this verse was revealed in Surat An-Nisa ﴿Whoever commits evil will be rewarded accordingly, and they will find no protector or helper besides Allah﴾ so, the Messenger of Allah (all Prayers and Blessings of Allah be upon him) said: ((O Abū Bakr! Shall I recite to you a verse revealed to me?)) I said: Of course O Messenger of Allah! So he recited it to me, and I do not know except that I found it as a fatal blow, but I repressed it. So the Messenger of Allah (PBUH) said: ((What is bothering you O Abū Bakr?)) I said: O Messenger of Allah! May my father and my mother be your ransom! Which of us has not done evil - and yet we shall be recompensed for what we have

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(1) **The assessment of the reliability of the chain of transmitters:**
- Abū Bakr bin Abi Zuhair is accepted.
- It was reported by: Sa'īd bin Manṣūr in ((Al-Sunan)) 4/1381 (695) but he replaced Abū Bakr bin Ammara Al-Thaqafi with Abū Bakr bin Abi Zuhair, which is wrong, then he reported it correctly (697), and Ahmed mentioned it in ((Al-Musnad)) 1/11 (68), Abū Ya'la in ((Al-Musnad)) 1/97 (98-99), Ibn Al-Sunni in ((The Work of the Day and the Night)) (p. 105) (392), Ibn Hibban in ((Sahihah)), in ((al-Iḥsān)) 7/179 (2926), Al-Ṭabarī in ((Jāmi' al-Bayān)) 5/294, and Al-Ḥākim in ((Al-Mustadrak)) 3/78 and he said: The chain of narrators is authentic. Al- Dhahabī also agreed with him, while Al-Bayhaqī reported it in ((Al-Sunan Al- Kubrá)) 3/373, and in ((Shu'b al-īmān)) 7/151 (9805), Hanad in ((Az-Zuhd)) 1/248 (429), and Ibn Abi Ḥātim in ((Interpretation of the Great Qur'an)) 4/1071, on the authority of Ismail bin Abi Khālid, on the authority of Abū Bakr bin Abi Zuhair.
- The authentication of Hadith is weak, for Abū Bakr bin Abi Zuhair is not known and due to missing links between him and Al-Siddiq, may Allah be pleased with him. Thus, Al-Ḥākim, may Allah have mercy on him, corrected the chain of narration.

(2) Da'if (Weak) hadith

(3) Ibn Ma'in said: I do not know him, Al-Bazzar said: We do not know anyone who mentioned him, and Al-Tirmidhi said: He is unknown.
- See: ((Tahdhib Al-Kamal)) by Al- Mizzi 110/35, ((Taqrib At-Tahdhib)) by Ibn Hajar (8520).

done? So the Messenger of Allah (PBUH) said: **((As for you O Abū Bakr, and your faithful companions, they will be recompensed for that in the world until they meet Allah and you have no sins. As for the others, their sins will be collected for them until they are recompensed for it on the Day of Judgment)).** (1)

'Aṭā' said: when this verse was revealed ﴿Divine grace is neither by your wishes nor those of the People of the Book! Whoever commits evil will be rewarded accordingly…﴾, Abubakr said: O Messenger of Allah I found it as a fatal blow. So the Prophet said: ((they are calamities in this world)).

'Abdullāh bin Abi Mulaika narrated on the authority of Al-Qāsim bin Muḥammad, on the authority of Aisha, who said: O Messenger of Allah, I know the severest verse in the Qur'an. He asked: ((What is that verse?)) She replied: ﴿Whoever commits evil will be rewarded accordingly﴾ He said: ((The believer is rewarded for his worst deeds in this world)) then, he mentioned things including, illness, fatigue, and the last thing had been mentioned is

(1) The hadith was mentioned by Al-Tirmidhi in ((the interpretation)), specifically in the interpretation of Surat Al-Nisa (3039), Abd bin Hamid in ((Al-Mukhtab)) 1/36 (7), Abū Ya`la in ((Al-Musnad)) 1/29 (21), Ibn Abi Ḥātim in (((Interpretation of the Great Qur'an)) 4/1071, Ibn Mardawayh in his book ((the interpretation)) and ((Interpretation of the Great Qur'an)) by Ibn Kathīr 4/282, Al-Dani in ((Al-Muktafi)) (pp. 225-226), and Al-Baghawi in ((Milestones of Revelation)) 2/290, all of them narrated on the authority of Mūsá bin 'Ubaidah.

- The authentication of Hadith is a weak, due to Mūsá's narration is weak and no criticism nor praise was raised about the mawla of Ibn Seba'. At-Tirmidhi said after citing the hadith: This is Gharib (strange hadith), and its chain of transmission is questionable, as well as Mūsá bin 'Ubaidah's narration is Da'if (Weak) such as Yaḥyá bin Sa'īd. Aḥmad bin Ḥanbal and the mawla of Ibn Seba' are unknown as well. This hadith was also narrated from other than this way on the authority of Abū Bakr, and it also has no authentic chain of narration. See: ((The Ascribed Narrations in the Interpretation of Ibn Kathīr)) 1/220 PhD Thesis, by Dr. Ghaleb Al-Hamidhi.
- (10) It was narrated by At-Ṭabarī in ((Jāmi' al-Bayān)) 5/295 on the authority of Ar-Rabi` bin Subaih and Ibn Juraij, on the authority of 'Aṭā' bin Abi Rabah, and it is Mursal (incomplete), so it is Da'if (Weak). Further, Sa'īd bin Manṣūr reported it in ((Al-Sunan)) 4/1396 (700), Hanad in ((Al-Zuhd)) 1/250 (434), and At-Ṭabarī in ((Jāmi' al-Bayān)) 5/295, all of them reported on the authority of Al-A'mash, on the authority of Muslim bin Sabih on the authority of Abū Bakr, and Muslim did not meet Abū Bakr, but the chain of transmission is authentic.

affliction, ((all of them serve as an atonement for his evil deed, ʻĀ'ishah, whosoever is called to account will be punished)). She said: Does Allah not say: ﴿they will have an easy reckoning﴾ He replied: ((This is the presentation. If anyone criticized in reckoning, he will be punished)), and his finger on hand as if he was scraping.(1)

Ibrāhīm bin Buraidah (2) narrated on the authority of ʻAbdullāh bin Ibrāhīm reported that he said: I heard Abū Huraira say: When ﴿ʿDivine grace is˺ neither by your wishes nor those of the People of the Book! Whoever commits evil will be rewarded accordingly﴾ revealed, so, we wept, grieved, and said: O Messenger of Allah, this verse has left nothing. He replied: ((By Him in Whose Hand my soul is! This is revealed for you, however, you shall receive good news, follow the Right Path of Faith strictly, and be steadfast; any calamity befalls any of you in this world Allah effaces a sin, even a thorn pricks one of you in the foot)). (3)

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(1) **The assessment of the reliability of the chain of transmitters:**
- Its narrators are sounder.The hadith was reported by Al-Bukhārī in his book ((Knowledge)), mentioned specifically in Chapter: ﴿ Whoever heard something (but did not understand it) and then asked again till he understood it completely﴾(103), by Muslim in the Book of Paradise and its Bounties, in Chapter: ﴿The Surety Of Reckoning﴾ (2876), by Ibn Hibban in ((Sahih)), in ((al-Iḥsān)) 16/370 (7370), and by Aḥmad in ((Al-Musnad)) 6/47 (24200) as well as other scholars reported it through the narration of Ibn Abi Malika, on the authority of ʻĀ'ishah.
- It also was reported by Al- Ḥākim in ((Al-Mustadrak)) 1/125, by Ibn Khuzaymah in ((Sahih)) 2/30 (849), by Ahmed in ((Al-Musnad)) 6/48 (24215) and by others who followed the narration of Muḥammad bin Isḥāq on the authority of Abdul-Wahid bin Hamzah, on the authority of ʻAbbad bin ʻAbdullāh bin Al-Zubayr, on the authority of ʻĀ'ishah, which is close to the context mentioned by the compiler. Al- Ḥākim said after narrating the hadith: It is Sahih (authentic) according to the condition of Muslim, but they did not narrate it with this wording, but they agreed upon the hadith of Ibn Abi Malika.

(2) It was not found.

(3) **The assessment of the reliability of the chain of transmitters:**
- Ibrāhīm bin Buraidah was not found.
- The hadith was reported by Saʻīd bin Manṣūr in ((Al-Sunan)) 4/1378 (694), At-Ṭabarī in ((Jāmiʻ al-Bayān)) 5/293, Al-Humaidi in ((Musnad)) 2/485 (1148), Ibn Abi Shaybah in ((Al-Musannaf)) 4/372 (10899), Aḥmad in ((Al-Musnad)) 2/248

Al-Ḥasan commented: ﴿Whoever commits evil will be rewarded accordingly﴾ it refers to the disbeliever because Allah will not reward the believer for his bad deeds (on the Day of Resurrection). However, the believer will be rewarded for his best deeds, and his bad deeds are forgiven, then he recited ﴿As such, Allah will absolve them of ⌜even⌝ the worst of what they did and reward them according to the best of what they used to do﴾ [Qur'an 39:35] and also recited: ﴿Would We ever punish ⌜anyone in such a way⌝ except the ungrateful?﴾ [Qur'an 34:17]

It is said: Were it not for the Sunnah, it would be possible to say: The verse was revealed about the disbelievers, because He said in the context of the verse: ﴿and they will find no protector or helper besides Allah﴾, while whosoever does not have a supporter or guardian on the Day of Resurrection is a disbeliever, because Allah the Almighty has guaranteed His support of the believers in both worlds, by His saying ﴿We certainly help Our messengers and the believers, ⌜both⌝ in this worldly life and on the Day the witnesses will stand forth ⌜for testimony⌝﴾ [Qur'an 40:51]. When the speech was delivered generally, and the Messenger clarified it in details, its clarification shall be

(7386), At-Tirmidhi in the chapters of interpretation, chapterof sūrat l-nisāa (3038), and Al-Nasa'i in his book ((Interpretation)) 1/405 (142), Al-Dani in ((Al-Muktafi)) (pg. 226), and Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 3/373; all of them followed the narration of Sufyān bin 'Uyaynah on the authority of 'Umar bin 'Abd al-Raḥmān bin Muhaisun that he heard Muḥammad bin Qais bin Makhramah reporting on the authority of Abū Hurairah, with a similar narration. Thus, this is an authentic chain of narrators, and its chain of narrators was authenticated by Sheikh Shakir while producing a critical edition of ((Al-Musnad)) 13/115 (7380).

- It was also reported by Al-Bukhārī in the Book: Patients, in the chapter: Sickness is expiation for sins (5641, 5642), and Muslim in the Book of Righteousness And Maintaining Good Relations With Relatives, the chapter: The Reward Of The Believer For Whatever Befalls Him Of Sickness, Grief And The Like...(2573) through the narration of 'Aṭā' bin Yasar on the authority of Abū Sa'īd, and on the authority of Abū Hurairah, with the wording: ((No Muslim is afflicted by difficulty, continuous pain, anxiety, grief, injury, or care, or even by a thorn with which he is pierced, without God thereby making an atonement for his sins.)), this wording is according to Al-Bukhari.
- As for the narration mentioned by the compiler, it is of Ibn Mardawayh, as in ((al-Durr al-manthūr)) by Al-Suyuti 2/401.

considered; Allah the Almighty said: ﴿so that you may explain to people what has been revealed for them﴾ [Qur'an 16:44].

Then, Allah the Almighty demonstrated the superiority of the believers over their opponents, saying: [Qur'an 4:124] ﴿ But those who do good—whether male or female—and have faith will enter Paradise and will never be wronged ⌜even as much as⌝ the speck on a date stone.﴾ it refers to the speck is on the back of date stone.

Sufyān reported on the authority of Al'ʻmsh on the authority of Abi Ad-Duha, on the authority of Masruq, who said: when this verse was revealed ﴿⌜Divine grace is⌝ neither by your wishes nor those of the People of the Book! Whoever commits evil will be rewarded accordingly﴾, the People of the Book said: we and you are equal, until it had been revealed ﴿But those who do good—whether male or female—and have faith…﴾

This verse was also revealed about them: [Qur'an 4:125] ﴿And who is better in faith…﴾it refers to strengthened faith, ﴿…than those who ⌜fully⌝ submit themselves to Allah﴾ Al Kalbī reported on the authority of Abi Saleh, on the authority of Ibn ʻAbbās, he said: he acts sincerely for the sake of Allah, it was said: he entrusted his affairs to Allah, and it was also said: he is subject to Allah, ﴿Do good,﴾: believing in monotheism, ﴿and follow the Way of Abraham,﴾: which is the religion of Abraham, ﴿the upright﴾: being faithful Muslim. Ibn ʻAbbās stated: the religion of Abraham contains performing prayers and tawaf in the Ka'ba, running between As-Safa and Al-Marwa, throwing pebbles, standing places, shaving the head and all other rituals. Therefore, whoever performs prayers towards the Ka'ba and acknowledges this way has followed the religion of Abraham.

About this verse ﴿Allah chose Abraham as a close friend﴾, Al-Kalbī reported on the authority of Abi Saleh, on the authority of Ibn ʻAbbās said: "khalīl" is honest friend. Ibrāhīm was generous to his guests; he entertained all guests who entered his house that was located in the middle of the road. Once, the people were hard pressed because of the famine for a year, so they

gathered at Ibrāhīm's door, asking for food. At that time, his supplies came annually from his friend in Egypt; so, he sent his servants with camels to Egypt, asking him for supplies. However, his friend said to his servants: if Abraham only wanted it for himself, I would have afforded, otherwise, we have suffered from the hardship that befell all people. On their way back to him, they passed by Al-Batha (i.e. Flatland) and said: If we had collected food from this Batha, the people could see how we had brought supplies; because we are ashamed to pass by them while our camels carry nothing. He said: So, fill those bags (that made of burlap), and they brought them to Ibrāhīm, while Sarah was sleeping, and informed him. While Abraham (PBUH) was taking care of the people, he over slept, and Sarah woke up at the morning, she wondered: Subḥānallāh! Did the servant arrive? They replied: Yes. She asked: did they bring supplies? They said: Yes. Then, she opened the bags; surprisingly, she found the finest types of flour, so she ordered the bakers to bake and feed.

Later, Abraham had woke up and found the smell of food, so he said: O Sarah, where did this food come from? She replied: From your Egyptian friend, but he said: this is from my Friend "khalīli", Allah, not from my Egyptian friend. Here, Allah took Abraham as a purified friend "khalīli" which is a faithful friend.

Az-Zajjaj stated: the meaning of khalīl: the friend whose love with no defect, so it could be called khalīl of Allah because He is the one Who loved and chose him with complete love. It is also might to be called (khalīl of Allah) referring that he was poor in his relation to Allah, once he did not sincerely stand in need to anyone except to Allah. Likewise, Allah the Almighty said: ﴿It is you who stand in need of Allah﴾[Qur'an 35:15], because it is said the terminological meaning of khalīl is the poor. On the other side, Zuhair praised Haram bin Sinan, saying: If a khalīl is in need comes to him.

He never pretends to be insolvent or neglects him (i.e. do not help him), ﴿khulla﴾ with dammah on "khaa" is the friendship, but "khalla" with fatha

on "khaa" is the poverty; if "khalīl" derived from "khalla", it means the imbalance affects a person when he is in need, and in case that it is derived from "khulla", it refers to the deep meaning of friendship. Hence, both of them share the same meaning, since both fulfill the needs of affection and help. "Alkhalall" is a gap in something, and "khilal" is that penetrates the gap; it is named "khilal" because it traces the gaps between the teeth. In addition, "alkhilu" with kasrah on khaa is the path in the sand which refers that it was opened widely, until it became a path. The vinegar called "Khall" with fatha on khaa because it lost the taste of sweetness.

[Qur'an 4:126]: ﴿To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth. And Allah is Fully Aware of everything.﴾ Allah encompasses everything.

[Qur'an 4:127]: ﴿They ask you ˹O Prophet˺ regarding women…﴾Al-Kalbī reported on the authority of Abi Sālih, on the authority of Ibn 'Abbās, he said: This verse was revealed about the daughters of Umm Kaja and their inheritance from their father, and their story has been mentioned at the beginning of the surah. Mu'awiyah bin Sālih reported on the authority of 'Alī bin Abi Talha, on the authority of (Ibn 'Abbās said): In the pre-lslamic period of ignorance (Jahilia), if a man who used to take care of the orphan woman, threw his clothes on her, no one could ever marry her. In case that she is pretty, he would marry her and devour unjustly her property, but if she is an ugly woman, he would prevent her to marry until she died, then he would inherit her. Therefore, Allah prohibited it and that is why He revealed this verse.

Mujāhid, Al-Ḍaḥḥāk, Qtādh and lbrahim said: The people of the pre-Islamic era of ignorance (Jahilia) did not let women and children inherit anything. As for an orphan woman, if she was ugly and had property, her guardian would refuse to marry her and never permit her to marry someone else for her property, so her guardian would prevent her until she died to get her inheritance.

Sa'īd bin Jubair said: If the orphan woman had property and beauty, her guardian would married her, and if she had no property, (and no beauty), he would not marry her and he would prevent her to marry, so Allah the Almighty revealed this verse.

Mūsá bin 'Ubaidah said: 'Abdullāh bin 'Ubaidah told me: a woman from the Ansar called Khawla bint Hakim said: O the Messenger of Allah my brother has passed away and left daughters who do not pretty enough to get married, although nothing of their father's inheritance would not be divided for them. So, this verse revealed [1]: ﴿They ask you ˹O Prophet˺ …﴾: ask your verdict… regarding women. Say, ﴿It is Allah Who instructs you regarding them…﴾: to give you the instructions about them ﴿…Instruction has ˹already˺ been revealed…﴾: are recited ﴿in the Book﴾: in Qur'an. Clearly, the position of "Ma" is nominative which means Allah instructs you concerning them and He also explains what was revealed in Qur'an about them. Additionally, it could be genitive, so it might mean that Allah instructs you concerning them and He generally explains what was revealed to you; although the latter is so far from meaning because the explicit subject in Arabic is not conjoined with the implicit. Therefore, the nominative case is the closer for the right, for what is recited in the Book clarify which they asked, accordingly, it means Allah instructs you concerning them as well as His Book give you verdict about them which is ﴿Give orphans their wealth﴾[Qur'an 4:2], and ﴿ …concerning the orphan women you deprive of…﴾: you do not give them ﴿…their due rights…﴾ their prescribed shares of inheritance. ﴿But still wish to marry﴾: you do not want to marry them for their ugliness, or it might be that you wish to marry them for their property. ﴿…also helpless children…﴾: the oppressed kids, it is genitive, so it means Allah instructs you concerning them and the weak children. ﴿as well as standing up for orphans'﴾: He also instructs you to standing up ﴿…for orphans' right…﴾: with justice, ﴿ …And whatever good you do is certainly well known to Allah﴾.

(1) The hadith is Da'if (weak), due to the weakness of the narrations of 'Abdullāh and his brother, and it is also Mursal (incomplete chain hadith), and its narrators were not found.

Shu'bah narrated on the authority of Abū Isḥāq, on the authority of Al-Bara' bin 'Azib, he said: the last verse revealed is They ask you ˹O Prophet˺ regarding women. Say, ﴿It is Allah Who instructs you regarding them﴾ and the last Surah revealed is Bara'ah.

#﴿If a woman fears indifference or neglect from her husband…﴾ [Qur'an 4:128), this verse was revealed for 'Umayrah, Khuwaylah bint Muḥammad bin Maslama and her husband, Sa'd bin Al Rabi', or Rafi` bin Khadij who married her when she was young, and after she got old, he married and favored another young woman as well as he disaffected his son, Muḥammad bin Maslama. Then, she came to the Messenger of Allah (PBUH) and complained, so this verse was revealed about her, according to, Al- Kalbī and a group of scholars.

Sa'īd bin Jubair: a man whose wife was getting old after they had sons, then, he wanted to divorce her to marry another younger woman. So, she said: please, do not divorce me, I asked you to keep me with my sons and visit me each a couple of month – as you wish- or more, you do not have to neither spend on me, nor visit me, he replied: If it is permissible, it is more preferred to me. Then, he told the Messenger of Allah (PBUH), so he said: Allah has heard what you say, and if He wills, He will answer you, so Allah the Almighty revealed: ﴿If a woman fears…﴾: she found ﴿…from her husband﴾: from her spouse, ﴿indifference﴾: detestation; Al- Kalbī said: it means he quitted having intercourse with her. ﴿ or neglect﴾: maltreatment, turning away his face or less conversing with her, ﴿there is no blame on either of them﴾: the husband and wife, ﴿ if they seek﴾ reconciliation, ﴿˹fair˺ settlement﴾: on sharing visits and maintenance. To illustrate, he said to his wife: you are ugly old woman, so I want to marry beautiful young woman and I prefer her to you day and night due to her beauty. If you are satisfied, I will keep you, but if you do not, I will let you go. Then, if she consents, she is the beneficent, however, she shall not be forced to do so, and if she does not waive her right, the husband shall give her right of staying with her and maintenance, or set her free kindly, but he also shall not unjustly keep her. Nevertheless, he becomes the beneficent whom

Allah the Almighty praised, and told him that he would be rewarded for his action, in the case that he keeps her with fulfilling her rights of maintenance and the division of the time of his staying with her although he hates her. The husband also is not forced to have intercourse with one of them, because intercourse is a right and a pleasure for him, so if he abandons it, he shall not be forced to have because it is not the same as maintenance and the time of his staying with her.

﴿⌜fair⌝ settlement, which is best﴾: staying with her after giving her the choice, and reconciling over specific condition regarding maintenance and good treatment. Likewise, the Messenger of Allah (PBUH) treated his wife, Sauda bint Zam`a, because she became old, so the Prophet (PBUH) wanted to separate from her, but she asked him not to do so, and she said: I may be one of your wives in paradise, and I appointed to ʻA'isha the day you visit me.

ʻAlī bin Abi Ṭālib stated: ﴿⌜fair⌝ settlement, which is best﴾: if a wife is ugly and became old as well as her husband does not like her, then both of them agree on a specific reconciliation.

Saʻīd bin Jubair said: both of them mutually agree on a specific consent about the husband and his property.

Al-Ḍaḥḥāk said: the conciliation is to detract from her right if he marries younger than her, as he prefers the younger.

Muqatil bin Ḥayyān commented on this verse: a husband whose wife got old, so he marries another younger woman. Then, he says to his first wife: I will give you a share of my money, on the condition that I share more visits to her than you. Hence, she agrees on his condition, but if she refuses, he must adjust between them in the share of visits.

Isḥāq bin ʻAbdallah bin Abi Farwa transmitted on the authority of Sulaymān bin Yasar on the authority of Ibn ʻAbbās who said: as for ﴿there is no blame on either of them if they seek ⌜fair⌝ settlement, which is best﴾, the old or ugly wife whose husband wants to divorce her, and replace her, however, she reconciles him on some of her right of sharing visits and maintenance. This is permissible

as long as she is satisfied, and if she denies it after their mutual consent, she has the right to choose [1], whether she is kept or divorced [2].

ʿAlī bin Abū Talhah transmitted on the authority of Ibn ʿAbbās, he said: a husband who got married two wives, but he prefers one of them; so Allah the Almighty commands him to say to the other wife: if you consent to this sharing, I will keep you; otherwise, we will separate. In case of her consent after giving her the right to choose, there is no blame on ﴿ ⌜fair⌝ settlement, which is best﴾: freedom of choice.

Israel narrated on the authority of Simak bin Ḥarb, on the authority of Khālid bin A⌜ra⌜ra said: a man asked ʿAlī about ﴿If a woman fears indifference or neglect from her husband﴾, he replied: a husband who dislikes her wife due to her ugliness or her old age, however, she does not want to separate him. Hence, if both mutually consent that she gives him her money or waives her right of visiting, it is lawful.

﴿Humans are ever inclined to selfishness﴾: the wife and husband are stingy as they refused to waive their rights; Ibn ʿAbbās said: stinginess is to be keen on something.

﴿But if you are gracious﴾: to justly reconcile them ﴿and mindful ⌜of Allah⌝﴾: to avoid being unjust or unfair, and it may address the wife and husband. Accordingly, it means that to rightly stay with her and avoid maltreatment, though he dislikes her, ﴿surely Allah is All-Aware of what you do﴾, so He rewards you for your deeds.

[Qur'an 4:129]: ﴿You will never be able to maintain ⌜emotional⌝ justice between your wives…﴾: you will not be able to be fair in love, ﴿no matter how keen you are﴾ to maintain perfect balance of love, ﴿so do not totally incline towards one﴾ who is the more beloved beautiful wife. (Totally incline)

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(1) The narration is not cited as a proof, for Isḥāq was missed in the chain of narrators; there was no narrator reported this hadith on the authority of him. At-Ṭabarī reported it in ((Jāmiʿ al-Bayān)) 5/306 from ʿAṭā' on the authority of Saʿīd, on the authority of Ibn ʿAbbās, a hadith whose meaning close to the previous one.

(2) **The assessment of the reliability of the chain of transmitters:**
- Ibn Abi Farwa is Matruk (discarded).

regarding maintenance, sharing visits and love,﴾ leaving the other﴿: to abandon the other wife ﴾in suspense﴿: (she is neither a previously-married nor married woman). Qtādh and Al- Kalbī said: ﴾in suspense﴿ means as if she is detained and kept in prison, according to Abū Ka'b's recitation.

Mujāhid said: you will never be able to treat them equally in terms of love, so do not intentionally harm her. It was narrated that 'Umar bin Alkhatab said: O Allah, as for my heart, I cannot control it, as for anything else, I seek justice as much as I can.

﴾And if you do what is right﴿: to do justice between them, ﴾and are mindful ˹of Allah˺﴿: by avoiding injustice ﴾surely Allah is All-Forgiving, Most Merciful﴿: regarding the inclination in your hearts, however, you are just with the shares and maintenance expenses.

[Qur'an 4:130]: ﴾But if they choose to separate…﴿to divorce, ﴾ Allah will enrich both of them from His bounties﴿: from His abundance by compensating each of them; by giving her another husband, and giving him another wife, ﴾ And Allah is Ever-Bountiful,﴿ regarding the available options of marriage for them, ﴾All-Wise﴿, for Allah gives the husband the choice of either holding together on equitable terms, or separating with kindness.

The law of the verse: Out of Allah's compassion towards His servants, and His knowledge of their conditions, He reminded them of what is obligatory upon them of the rights of women, and forbade them from inclination in their actions, as they had no way of treating them equally in love. Definitely, he would be unfair when the husband unjustly treated her or inclined to one in particular. It was narrated that the Prophet (PBUH) used to divide the shares and say: ((O Allah, it is my division of what I possess, and You are the All Knowing of what I do not possess)) [(1)], referring to his heart, Allah is

(1) It was reported by Abū Dāwūd, The Book of Marriage, Chapter: Dividing (Fairly) Between One's Wives (2134), Al-Nisa'i in ((Al-Sunan Al- Kubrá)) 5/281 (8891), Ibn Majah, The Book of Marriage, Chapter: Dividing (Fairly) Between One's Wives (1971), At-Tirmidhi, Marriage, Chapter: What Has Been Related About Dividing Time For The Virgin And The Matron (1140), Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 7/298,

most knowing. Moreover, during his illness, he used to ask the permission of his wives to stay in Aisha's room, and they permitted him. The basis of the accommodation is the night as it is the basis of the comfort; Allah said: ﴿ spouses from among yourselves so that you may find comfort in them﴾, So when a man married to free Muslim women, and dhimmi (non-Muslim) women, they are equal in division; however, he divides two nights for free woman and one night for salve woman. If they are remained away from each other, he shall not visit the other woman at night, but it is permissible to visit her during the day for a need, or during her illness at the night that is of the

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Al-Darimi in ((Al-Sunan)) (2253), and Al- Ḥākim in ((Al-Mustadrak)) 2/204, and it was authenticated according to Muslim, Ibn Abi Shaybah in ((Al-Musannaf)) 6/316 (17714), and Ibn Hibban in his book and in ((al-Iḥsān)) 10/5 (4205), and Ahmed in ((Al-Musnad)) 6/144 (25111) from Hammad bin Salamah, on the authority of Ayyūb, on the authority of Abū Qlābh, on the authority of ʻAbdullāh bin YazīdAl-Khatami, on the authority of ʻĀ'ishah, with raised narration.

- Hammad bin Salama disagreed with Ismail bin Aliyah, so he narrated it on the authority of Ayyūb, on the authority of Abi Qlābh with incomplete chain narration. It was also reported by Ibn Abi Shaybah in ((Al-Musannaf)) 6/316 (13771), Ibn Sa'd in ((Al-Tabaqat Al-Kubra)) 8/168, and At-Ṭabarī in ((Al-Bayan Mosque)) 5/315.
- Hammad bin Zaid also narrated it on the authority of Ayyūb, on the authority of Abū Qlābh; Mursal narration (an incomplete chain narration). It was mentioned by At-Ṭabarī in ((Jami' Al-Bayan)) 5/315, and At-Tirmidhi said after he reported the hadith of Hammad bin Salamah with a raised narration: it was narrated by Hammad bin Zaid and by more than one, on the authority of Ayyūb, on the authority of Abi Qlābh that the Prophet (PBUH) used to divide (fairly between his wives), and this is more authentic than the hadith of Hammad bin Salamah.
- Abū Zar`ah said: I do not know anyone who agreed with Hamad upon this, i.e. Ibn Salamah.
- See: ((Al-Ilal)) by Ibn Abi Ḥātim 1/425.
- I also found Hamad bin Salama mentioned by At-Ṭabarī in ((Jāmiʻ al-Bayān)) 5/315, he said, may Allah have mercy on him: Ibn Wakee' reported to us, on the authority of Abdul-Wahhab, on the authority of Ayyūb, on the authority of Abi Qlābh, on the authority of ʻAbdullāh bin Yazīd, on the authority of ʻĀ'ishah, she said the Prophet (PBUH) said the like, but Ibn Wakee' is not trustworthy.
- Thus, clearly the hadith is mursal (incomplete chain hadith)), because Ibn Aliyah and Hammad bin Zaid are more accurate than Hammad bin Salamah, and they disagreed with him, as well as tracing Abdul-Wahhab is not accepted for the narration of of Sufyān bin Waki' bin Al-Jarrah is Da'if (weak).

other wife. If her sickness is aggravated, he may stay with her until her cure or death. Later, he must stay with other wives as the same period, if he wants to divide the visits two nights or three nights, it is lawful to do so.

The argument of those who infer commanding of what is intolerable depending on this verse:

They said: Allah says: ﴿you will never be able to maintain ˹emotional˺ justice between your wives—no matter how keen you are. So do not totally incline towards one﴾, Allah commands them to be fair, however, He says that they are never be able to do so; Allah commands them to do the intolerable they cannot afford to do.

If someone asks: Has Allah charged the infidels with what they cannot bear? It is replied: did He command them to do what they can't stand because of a mental or physical disability and an unhealthy conditions, the answer: it is not correct, as He made their bodies healthy, created them in the best form, given them ways of cognition, and protected them against the ailments and afflictions. However, it is asked: does He have burdened them what they cannot bear, as they neglect the right path, and they are distracted from Allah? So He does.

If they say: Can a disbeliever not be preoccupied with disbelief? The answer: the meaning of not being preoccupied with disbelief is to believe, it is as if you said that he is able to believe while he is disbeliever. Nevertheless, we said that as long as he is preoccupied with disbelief, he is not capable of faith, except for what the terminological meaning has permitted that a person is capable of an action. In other words, unless he neglects it, he will be able to do so; for example, when they said (he is able to carry something) it indicates that he has the ability, if he wants and intends to do so. Likewise, they said: (so-and-so apprehends something), it means that he understands an issue with which he deals. Moreover, when it is said the food is satiated and the water is quenched, it means the food is satiating after eating, the water is quenching after drinking. Clearly, it is indisputable when a person asks someone: come with me let's do so and so, he replies: I cannot because I am engaged in another

work, Allah the Almighty said: ﴿they failed to hear﴾ [Qur'an 11:20]: they did not accept it as they found it difficult.

Some said: is a disbeliever able to believe? It is replied: if he wants to believe, he is definitely capable of doing so. However, it is asked: does he have the ability to do so? The answer is: if he hates the disbelief! Does he have the ability to hate it? The answer is: yes, he does, if he wants to believe. Hence, the more this question is repeated, the more the answer is repeated as well.

[Qur'an 4:131]: ﴿To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth…﴾all of them are Allah's servants, ﴿…Indeed, We have commanded those given the Scripture before you﴾: the orders stated in the books of the people of the Torah, the Gospel and the other previous books,﴾ as well as you, stated in your book the people of Qur'an, ﴿to be mindful of Allah﴾: confess the Oneness of Allah, obey Him, and never associate anything with Him in worship. ﴿But if you disobey,﴾: His teachings, ﴿ then ˹know that˺ to Allah belongs whatever is in the heavens and the earth﴾: He has angels, they are more obedient to him than you, hence ﴿ And Allah is Self-Sufficient, Praiseworthy﴾: He is ever Independent of all His creation, not in need of their obedience, what is on the earth, or what is in their hands.

According to the Scholars of Attributes the sufficiency means: is to be sufficient, and sufficiency is: the ability to do what you want, and the sufficient: who is able to do what he wants. Then, if he is able to [fulfill] the needs, he is described as sufficient, but otherwise is not permissible.

On the other hand, the insufficiency means the inability and failure of doing so, Al-Ka'bi also said.

Al-Jubai stated: The Sufficient means He is not got benefits harms, and pleasures and pain shall not be attributed to Him. However, the first perspective is closer to the right because it is generally prevalent i.e., Muslims used to describe each other as independent (rich) and dependent (poor), and Allah knows best.

[Qur'an 4:132] ﴿To Allah ˹alone˺ belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Trustee of Affairs﴾

Ad-Dahak narrated on the authority of Ibn ʿAbbās, he said: a Trustee of Affairs means Defender and Guardian.

`Ikrima narrated on the authority of Ibn ʿAbbās: that means a Witness that what are contained in them are His salves.

[Qur'an 4:133]﴿If it is His Will, He can remove you altogether, O humanity…﴾ by causing death (to the disbelievers)﴿ and replace you with others﴾: bring others who are more pious and obedient to Him than you, ﴿and Allah is Most Capable to do so﴾: The Omnipotent.

The Most Capable and Omnipotent mean according to the Scholars of Attributes: it refers to who has an existing ability by which he is distinguished from the incapable. Then, the capable include those whose power is embodied to them, on the other side, those whose power is not described as an embodiment.

The capability is the power with which the action takes place without being perceptible, and it is contrary to inability.

The Mu'tazila said: the capable person who can be the doer of action. The scholars of Attributes cited that the capable person is the opposite of the incapable, however, it is wrong to be opposite for it is just an adjective of a subject that contradicts to the other subjects to whom the power attributed or due to the fact that he is the doer unlike the incapable. Consequently, they are contradicted because he is powerful that contradicts the incapable. Therefore, it was said: the Eternal may His majesty be glorified Who is the Most Capable.

[Qur'an 4:134]: ﴿Whoever desires the reward of this world, then ˹let them know that˺ with Allah are the rewards of this world and the Hereafter…﴾ whoever wants the reward of his obligatory deeds in this life without being for the sake of Allah, Allah Almighty will reward him in this life, but he has no reward in the Hereafter because his deeds are not for the sake of Allah. On the other side, whoever wants the reward of his obligatory deeds in the Hereafter, Allah Almighty will reward him in this life, as well as his reward in the Hereafter is Paradise.

Sulaymān bin ʻUmar narrated on the authority of Abū Hazim, on the authority of Sahl bin Saʻd, who said: The Messenger of Allah (PBUH) said: **((the intention of a believer is better than his deeds while the deed of a hypocrite is better than his intention. One's actions depends on his intention; there is no believer who does a deed except that there are two forms in his heart, so if the first one of them is for Allah, it will not benefit him in the Hereafter))**, ﴿And Allah is All-Hearing, All-Seeing﴾.

[Qur'an 4:135]: ﴿O believers! Stand firm for justice as witnesses for Allah…﴾ be upright in justice and witnesses of the truth.

Ibn ʻAbbās said: testify the truth with justice as a witness.

﴿Even if it is against yourselves, your parents, or close relatives﴾: the bond of kinship, so be witness against them by affirming the truth for Allah, whether the person, witnessed against, be rich or poor, ﴿Be they rich or poor, Allah is best to ensure their interests﴾: Allah is closer to them than you and He rules their affairs. Therefore, ﴿So do not let your desires cause you to deviate ⌜from justice⌝﴾: to incline away from the truth.

Al-Farra' stated: do not follow your desires in order to be able to do justice; likewise, do not follow you desires to be pleased by Allah i.e., He forbids you to do so to (Allah) be please with you.

It was said: ﴿do not let your desires cause you﴾ to escape from bearing the right witness.

﴿If you distort the testimony﴾: with your tongue, then, you deviate from the justice to nullify the truth,﴾ or refuse to give it﴾ conceal it and do not bear the testimony before the judges, ﴿then ⌜know that⌝ Allah is certainly All-Aware of what you do﴾: whether you bear the testimony or conceal it.

﴿If you distort the testimony﴾ may refer to avoiding to bear testimony, it was said: distort the testimony is to delay it.

Ibn ʻAbbās said: this verse is about the judge when he neglects one of the opponents.

The Messenger of Allah (PBUH) said when this verse was revealed: **((He who believes in God and the last day should bear witness on whoever it was, and he who believes in God and the last day should not deny a right he is against, should fulfill it efficiently, and should not refer it to Sultan and dispute in order to cut his right. whoever brought a dispute before me and I give a decision in favour of one respecting what is rightly his brother's, he shall not take it for I am allotting him only a portion of Hell)).**(1)

(A semantic argument): The Scholars of Quran semantics said: justice means to uphold equity, i.e. it was said: (Aqsata) a man judges in equity if he is just and fair and its nominal form in Arabic is "eqsatan" with kasrah on "alf", but a man "qasata" is unfair and its nominal form is "qasutan" means injustice; for example, Allah the Almighty said ﴿Aqsat, qasitūn﴾: and act justly. Surely Allah loves those who uphold justice﴾ [Qur'an 49:9] and He said "qasitūn": ﴿And as for the deviant, they will be fuel for Hell﴾ [Qur'an 72:15].

Further, it is said: "qasata" for camel if its hand has been rigid, and a hand is ﴿qasta'﴾ if it is hard. Eventually, "aqsata" means to be just and fair and "qasata" refers to injustice i.e., it is to change or incline away from its nature.

[Qur'an 4:136]: ﴿O believers! Have faith in Allah, His Messenger…﴾, Al-

(1) This wording of the hadith was not found, but as for this wording: ((whoever brought a dispute before me and I give a decision...)) is mentioned by Al-Bukhari, the Book of Oppressions, chapter: The sin of a man who quarrels unjustly (2458), Aḥmad in ((Al-Musnad)) 6/203 (25670), and Abū Dāwūd, The Book of The Office of the Judge (Kitab Al-Aqdiyah), chapter: Regarding the Judges judge when he is mistaken (3583) and others, from Hisham bin 'Urwah, on the authority of his father, on the authority of Zainab, on the authority of Umm Salamah, with the wording: ((You bring to me, for (judgment) your disputes, some of you perhaps being more eloquent in their plea than others, so I give judgment on their behalf according to what I hear from them. (Bear in mind, in my judgment) if I slice off anything for him from the right of his brother, he should not accept that, for I sliced off for him a portion from the Hell.)).
- Ibn Hibban also reported it in his book ((Al-Sahih)) and in ((al-Iḥsān)) 11/461 (5071) on the authority of Abū Salamah, on the authority of Abū Hurairah, and from Abū Ya'la in ((Al-Musnad)) 10/326 (5920), and Ibn Majah, the Book of Rulings, the chapter: The Ruling Of A judge Does Not Make What Is Permissible Forbidden, (2318).

Kalbī on the authority of Abi Sālih on the authority of Ibn ʻAbbās said: this verse was revealed for ʻAbdullāh bin Salam, Asad, Usayd bin Ka'b, Tha'laba bin Qais, Salam and Salama the nephews of ʻAbdullāh bin Salam, and Yamīn bin Yamīn. These are the believers of the People of the Book, they came to the Messenger of Allah (PBUH), and said: O Messenger of Allah, we believe in you, in your book, in Moses, the Torah and Ezra, and we disbelieve in other books and messengers. He replies: **((rather, believe in Allah, His Messenger Muḥammad, His book Qur'an, and all previous Books))**, they said: O Messenger of God no we do not, then Allah revealed ﴿O believers﴾ those who believe in Muḥammad, Qur'an, Moses and Torah, ﴿Have faith in Allah, His Messenger﴾: Muḥammad and ﴿ the Book He has revealed to His Messenger﴾: Qur'an ﴿and the Scriptures He revealed before﴾: the previous books, Torah, the Gospel, the Psalms and the other revealed books. ﴿Indeed, whoever denies Allah, His angels, His Books, His messengers, and the Last Day has clearly gone far astray﴾: he indeed committed a grave sin; when this verse was revealed, they said: O Messenger of Allah, we believe in Allah, His Messenger, the Qur'an, and all previous Messengers and Books that were before the Qur'an, the angels and the Last Day. We make no difference between one and another of them, likewise the Jews and Christians did, and we bow to Allah in Islam, so they directly entered Islam.

Ad-Dahak: it was about Jews and Christians and the verse means that those who believes in Moses, the Torah, Jesus, and the Gospel, believe in Muḥammad and Qur'an.

It was said: it refered to Jews in particular, so it means: O those who believe in the morning and at the end of the day, Allah said: A group among the People of the Book said ˹to one another˺, ﴿Believe in what has been revealed to the believers in the morning and reject it in the evening﴾ [Qur'an 72:3]

Abū Al-'Aliyah and some scholars said: it was addressed to believers, so it means: O believers ! : maintain faith and keep firm upon faith as Allah said: ﴿To those of them who believe and do good, Allah has promised forgiveness

and a great reward﴾[Qur'an 29:48]: God has promised those who believe and perform righteous deeds, the Companions stated in this context, forgiveness and immense reward. In speech, it is said to the person who stands: stand up, and to the seated person: sit down in order to keep standing or sitting.

Some scholars said: it was addressed to the hypocrites who showed belief, and concealed denial, so it means: O you who appear their faith in public, believe when you are alone as well.

Others said: it refers to the infidels, so it means: O you who believe in Al-Lat, Al-ʿUzza and false gods, believe in Allah i.e., in case that the faith is a necessary, believe in God the Almighty, in the Messengers and Books, for they are more deserving than others which neither harm nor benefit, do not create nor provide, and do not give life or cause death, and Allah knows best.

Then He mentioned those of the People of the Book who did not believe: [Qur'an 4:137] ﴿Indeed, those who believed…﴾: in Moses, ﴿then disbelieved﴾ in Moses, ﴿then believed﴾ in Ezra, ﴿and again disbelieved﴾ in Christ after Ezra, and the Christians disbelieved in Moses, and believed in Jesus, son of Mary, ﴿only˹ increasing in disbelief﴾ of Muḥammad and his call to Islam.

Qtādh stated: it refers to Jews and Christians, the Jews believed in the Torah, then they apostatized, and the Christians believed in the Gospel, then they denied, and their disbelief means they abandoned it, then they increased in disbelief in the Qur'an and Muḥammad (PBUH).

Mujāhid said: ﴿˹only˺ increasing in disbelief﴾: they died upon it, so (Allah will neither forgive them) : their disbelief ﴿nor guide them to the ˹Right˺ Way﴾: the straight path.

Ibn ʿAbbās said: this verse refers to all hypocrites who were at the time of the Messenger of Allah (PBUH) whether on land or sea.

In response to Fatalists: they are asked, what about the infidels, did God guide them to Islam? If they say: Yes. the response is: How can it be said: God Almighty guided them, for He says: ﴿nor guide them to the ˹Right˺ Way﴾? If they say: it means: He does not guide them to the path of Paradise. It is said:

How does not He guide them to the path of Paradise, whereas He has already guided them as they said? the servant only enters Paradise by his deed, and he enters Hell-fire by his deed as well, while He has guided him to the path of Paradise by his guidance to Islam, so how is this interpretation correct?

You should know when you ask them to explain something, they deceive into interpretation, and if you examined their interpretation, you would find it untrue. Moreover, be aware that Allah clarified He does not guide them to the right way, to know that the servant only obtains guidance by Allah the Almighty, and he is deprived of guidance by His will. Hence, they have no any argument about denying the guidance.

[Qur'an 4:138]: ﴿Give good news of…﴾ O Muḥammad, tell them ﴿a painful punishment to hypocrites﴾.

Alzajaj stated: ﴿Give good news of﴾: Make your good news to them the woeful punishment. In this regard, the Arabs used to say: Your greeting is beating, and your reproach is the sword: instead of salutation. The poet chanted: and a horse approached another horse, their greetings were painful beating.

Then, He described the hypocrites:

[Qur'an 4:139]: ﴿ who choose disbelievers…﴾ Jews ﴿as allies﴾: intimate friends and confidants,﴾ instead of the believers. Do they seek honour and power through that company?﴾: to seek support, aid, and brag against Muḥammad and his companions.

Alzajaj said: honor means strength and intensity of domination, taken from: the land of ﴿'izzaz﴾: hard land on which there is no plants. It is also said: ﴿esta'aza﴾ if the patient's pain intensifies, and their saying: ﴿'Aza﴾ describes something when it is scarce i.e., it is not popular and not exist.

﴿Surely all honour and power belongs to Allah﴾: truly, power belongs altogether to Allah, The Lord.

Then, He says: [Qur'an 4:140]: ﴿He has already revealed to you…﴾ O Muslims in Mecca, ﴿in the Book that when you hear Allah's revelations﴾:

Qur'an, ﴿being denied or ridiculed, then do not sit in that company unless they engage in a different topic﴾: until they engage in some other talk instead of mocking Muḥammad and Qur'an. That is because the hypocrites used to sit with Jewish rabbis, mocking, denying and distorting the Qur'an, so Allah forbade Muslims from sitting with them; what was revealed in the Book in Mecca: ﴿ And when you come across those who ridicule Our revelations, do not sit with them﴾ to ﴿with the wrongdoing people﴾[Qur'an 68:6]

Ad-Dahak narrated on the authority of Ibn 'Abbās, he said: this verse included every innovator in the religion until the Day of Resurrection.

Al- Kalbī narrated on the authority of Abi Sālih on the authority of Ibn 'Abbās, he said: all were abrogated by His saying: ﴿Those mindful ˹of Allah˺ will not be accountable for those ˹who ridicule it˺ whatsoever—their duty is to advise﴾: remind them with Qur'an, ﴿so perhaps the ridiculers will abstain﴾[Qur'an 69:6]: from mocking Muḥammad and Qur'an.

﴿or else you will be like them﴾: if you were to sit with them, would surely be like them in sinfulness, ﴿Surely Allah will gather the hypocrites and disbelievers all together in Hell﴾.

[Qur'an 4:141]: ﴿˹The hypocrites are˺ those who wait to see what happens to you…﴾ the hypocrites who wait and watch about you, ﴿So if Allah grants you victory﴾: triumph and conquest, they say ˹to you˺, ﴿Were we not on your side?﴾: we are with you in the same religion, so give us from the booty, ﴿ But if the disbelievers have a share ˹of victory˺,﴾: gaining a victory over you, ﴿they say ˹to them˺,﴾: ˹The hypocrites said, ﴿Did we not have the advantage over you﴾: Did we not inform you of the plan of Muḥammad and his companions, and let you know their secret?

The linguists said: ﴿Did we not have the advantage over you﴾ means to defeat, in Arabic ﴿'Istahwadha﴾ means to overpower, and it is mentioned in Hadith that 'Umar was Ahwadhyan which means to overpower for the truth. Moreover, Al-'Ajaj said: ﴿yahwidhounna walahu Hūdhi﴾ which means to overpower and trap and it may be written with "Zay".

The grammarians said: (’Istahwadha) means to deviate from its original meaning, so if whoever said (Hadh and yahūdh), he would only say (istahadha and yastahidh(, but if he said (Ahwadha and yahūdh), likewise he said (to be kind(means to cure , so he deviates from its original meaning.

﴿yet we protected you from the believers?﴾: guard you from the believers, ﴿Allah will judge between ˹all of˺ you on the Day of Judgment﴾: judge between the believers and hypocrites, ﴿And Allah will never grant the disbelievers a way over the believers.﴾

`Ikrima and Ad-Dahak reported on the authority of Ibn ‘Abbās, he said: it means argument.

Al- Kalbī said: on the authority of Abū Sālih, on the authority of Ibn ‘Abbās: Allah will not make the disbelievers over the believers: the companions of the Messenger of Allah ﴿a way over﴾: victory.

‘Alī, may Allah be pleased with him, said: ﴿And Allah will never grant the disbelievers a way over the believers﴾: in the Hereafter.

This verse includes a proof that the hypocrite is not believer; the faith is not only acknowledgment, otherwise, they were believers as long as they acknowledged. Furthermore, it refers to the evidence of the prophethood of Muḥammad (PBUH) because they were concealing their belief, so Allah informed His Messenger (PBUH) of their disbelief, that why it was an argument for him against them, as they knew that only Allah the Creator knows what in hearts.

[Qur’an 4:142]: ﴿Surely the hypocrites seek to deceive Allah…﴾ above-mentioned, ﴿but He outwits them﴾: He rewards them for their deception; they are given light on the Sirat (the path) as He gives the believers. Once they walk on the Sirat, their light is extinguished, and the believers continue to walk with their light. Then, they call out to the believers ﴿Wait for us so that we may have some of your light﴾ [Qur’an 13:57], the angels replies ﴿Go back ˹to the world˺ and seek a light ˹there˺﴾ though they knew that they could not go back. Then, the believers fear that their light would be extinguished,

so they say: ﴿Our Lord! Perfect our light for us, and forgive us. ˹For˺ You are truly Most Capable of everything﴾ [Qur'an 8:66].

﴿When they stand up for prayer﴾: the hypocrites, ﴿they do it half-heartedly﴾: they stand up lazily, do not seek thereby the pleasure of Allah; if anyone watches them, they perform prayers, otherwise they go away, ﴿only to be seen by people﴾: showing off to the believers, ﴿hardly remembering Allah at all﴾.

Ibn ʿAbbās and Al- Ḥasan said: they do not remember Allah, except a little, for it was for reputation and show; nevertheless, if they performed a little, seeking Allah's pleasure, it would be a lot.

Qtādh said: the hypocrite hardly remembers Allah since Allah Almighty does not accept it; any remembrance which is rejected by Allah, is little, otherwise it will be a lot.

[Qur'an 4:143]: ﴿Torn between belief and disbelief…﴾ wavering and hesitant between that unbelief and belief,﴾ belonging neither to these ˹believers˺ nor those ˹disbelievers˺»: they are not belonging to believers, accordingly, they must do what is obligatory for Muslims, as well as they are not belonging to disbelievers, then what is taken from the disbelievers will be taken from them i.e., they belong neither to these nor to those.

[1203] Abū Al-Ḥusayn Al-Ḥasan bin Muḥammad (bin Muḥammad) bin Ibrāhīm Al-Mahmoudi reported to us on the authority of Abū Hamid Aḥmad bin Muḥammad (bin Yaḥyá) bin Bilal Al-Bazzaz, on the authority of Aḥmad bin Hafs on the authority of Ubayy, on the authority of Ibrāhīm bin Tahman, on the authority of Qtādh: ﴿ Torn between belief and disbelief—belonging neither to these ˹believers˺ nor those ˹disbelievers˺﴾: they are not sincere believers, nor disbeliever who declare polytheism.[1]

(1) **[1203] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is hassan (good), Al-Mahmudi and Al-Bazzaz cited it as aproof, but I did not find them.

The authentication of Hadith:
- I didi not find who mentioned it other than the compiler.

﴿And whoever Allah leaves to stray, you will never find for them a way﴾: to guidance

It was said: the Prophet of Allah said the believer, the hypocrite, and the disbeliever are like three men who were pushed into a river; the believer fell, then crossed the river, the hypocrite fell until when he was about to reach the believer, the disbeliever called out: Come to me, I fear for you. However, the believer called out: come here, I have so and so then, he counts what he has, but the hypocrite kept hesitating between them, until he drowned. He was still in doubt and suspicion, until his death.

'Ubaidullah bin 'Umar narrated on the authority of Nafi' on the authority of Ibn 'Umar(1) who said the Messenger of Allah (PBUH) said:**((The hypocrite is like a ewe which goes to and fro between two flocks, turning at one time to the one and at another time to the other)).**

Then He mentioned the believers, and forbade them to do what the hypocrites used to do:

[Qur'an 4:144]: ﴿O believers! Do not take disbelievers as allies instead of the believers. Would you like to give Allah solid proof against yourselves? …﴾

Then he mentioned the stations of hypocrites: [Qur'an 4:145]: ﴿Surely the hypocrites will be in the lowest depths of the Fire…﴾ in the lowest level and place of the Fire, "Addrk" and "aldark" are two words share the same meaning however, they have two different diacritics (tashkīl), they are like (Alẓ'n), (Alẓ'an): walking, "annhr" and "alnahar": river, and (alyabs), "alyabas": hard and dry.

'Abdullāh b. Masūd said: ﴿in the lowest depths of the Fire﴾: Coffins made of iron locked in the fire hold them tightly, ﴿and you will never find for them any helper﴾ [Qur'an 145:4]

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(1) **The assessment of the reliability of the chain of transmitters:**
- Its transmitters are trustworthy.
- The hadith was reported by Muslim in The Book of Characteristics of The Hypocrites And Rulings Concerning Them (2784), and Aḥmad in ((Al-Musnad)) 2/47 (5790), and others, from 'Ubaid Allah, on the authority of Nafi', on the authority of Ibn 'Umar.

‘Awf narrated from Abū Al-Mughirah Alqawas from ‘Abdullāh ibn ‘Amr who said: Three people will be most severely punished on the Day of Resurrection: the hypocrites, those who disbelieve from among the people of the Table, and the Pharaoh’s people.

It is said: to support this point in Qur’an, as for the people of the Table, He said: ﴿will be subjected to a torment I have never inflicted on anyone of My creation.﴾[Qur’an 115:5], as for the Pharaoh’s people: ﴿ Admit Pharaoh’s people into the harshest punishment ˹of Hell˺.﴾[Qur’an 46:40], and as for the hypocrites: ﴿Surely the hypocrites will be in the lowest depths of the Fire﴾

[Qur’an 4:146]: ﴿Except those who repent…﴾of the hypocrisy, ﴿mend their ways﴾: deeds, ﴿hold fast to Allah﴾: put their trust in Allah, ﴿and are sincere in their devotion to Allah; they will be with the believers﴾: with their religion, and Al-Farrā’ said: ﴿with the believers﴾ means among the believers.

Al-Qutaibi said: He turned away from addressing them as He is angry with them, saying: ﴿they will be with the believers﴾ instead of saying: those are the believers, ﴿and Allah will grant the believers﴾: in the Hereafter, ﴿a great reward﴾: Paradise.

The deletion of the (yā’) from {yū’t} in script as well as in pronunciation as [377] the sūkūn is on the (yā’) and “lām”. Likewise, ﴿on the Day the caller will call out﴾[Qur’an 41:50] the (yā’) is deleted for the same reason, and ﴿We will call the wardens of Hell.﴾[Qur’an 18:96], ﴿the Day ˹when˺ the caller will summon ˹them˺ [Qur’an 54:6] both “waw” are deleted for the two sūkūn come together. However, ﴿That is ˹exactly˺ what we were looking for﴾[Qur’an 64:18] the (yā’) is deleted for the kasrah denotes the﴾yā’﴾ and the heavy pronunciation of the (yā’).

It was said: The deletion of the (yā’) from “almunad” and ﴿ald’a’﴾ because you say he is “munad” and (da’): the caller, but ﴿ and the night when it passes!﴾ [Qur’an 4:89] the (yā’) is deleted as it is at the end of the verse i.e., the endings of the verses could be deleted.

[Qur’an 4:147]: ﴿Why should Allah punish you if you are grateful…﴾ for His blessings, ﴿and faithful?﴾: to have faith in Him; there are hastening

and delaying which mean why would Allah chastise you when you believe in Him, and you are thankful of His favors because gratitude does not refers to lack of faith.

Allah Almighty warned His creation by His grace that the punishment of His servants does not increase His Kingdom, and the otherwise does not detract from His power. ﴿Allah is ever Appreciative,﴾ your few deeds, ﴿All-Knowing﴾: doubling it for you to ten, to seven hundred times.

The linguists maintained: the meaning of thanksgiving is to announce the blessings ﴿And proclaim the blessings of your Lord﴾[Qur'an 11:93]. Some linguists stated: the gratitude is taken from the Arab saying: a camel is grateful if it produces more fat than it eats. Therefore, Allah, Glory be to Him, called Himself the Ever-Appreciating because He accepts their monotheism and belief despite of their few good deeds.

Some of the Mu'tazila said: The description of Allah Almighty as thankful and grateful in terms of metaphor; because thanksgiving, in fact, is the recognition of the blessings of the benefactor. Accordingly, when the Eternal rewarded the obedient, He named broadly their rewards as gratitude. He considers praise is not the same as gratitude, since praise is the opposite of blame, and gratitude is the opposite of disbelief.

It is responded: if the Creator, Glory be to Him, had not been truly thankful for the above-mentioned, He would not have rewarded. Further, His gratitude comes at first, so if it is not denied that He is actually rewarding the servants, it will not be denied that indeed He is thankful. His gratitude is His reward, and the servants' gratitude is their obedience; it is actually the reward is in return of obedience. Therefore, if you obey God's commands, you thank Him, and when He rewards you for your obedience, He thanks you.

[Qur'an 4:148]: ﴿Allah does not like negative thoughts to be voiced…﴾ the utterance of evil words, ﴿…except by those who have been wronged﴾: He has given permission for the oppressed to triumph by supplication over the oppressor, ﴿Allah is All-Hearing﴾: the supplication of the oppressed, ﴿All-Knowing﴾: the

punishment of the oppressor is similar to His saying: ﴿There is no blame on those who enforce justice after being wronged﴾ [Qur'an 42:41]

Mujāhid said: This verse is about the guest when he is not hosted or does not take his due right, so he is permitted to mention that.

It is claimed once time, a guest was hosted by family, but they mistreat him, then he complains, so this verse was revealed, allowing them to complain; the hospitality extends for three days what goes beyond that is charity.

﴿…Those who have been wronged…﴾: "man" (those who) is accusative relative pronoun due to Estithnā (exceptive) as it is not part of the first, or it may be nominative, accordingly, it means that Allah does not like the public utterance of the hurtful speech, except the oppressed. ﴿Except by those who have been wronged﴾ was recited with fatha on (ẓaa) and "lam", hence, it means: as for the oppressor, you might openly shout of evil words at him. So, it is only accusative due to the Estithnā, and it is the right way.

[Qur'an 4:149]: ﴿Whether you reveal…﴾ a good deed; he does it, so he will get a ten-fold reward; if he only intends it without doing, he will be credited with one. ﴿or conceal a good﴾: refers to wealth which means if you show charity, favor, or give it in secret, ﴿or pardon an evil﴾: an outrage, ﴿surely Allah is Ever-Pardoning, Most Capable﴾: Allah is closer to forgiveness than you on the Day of Resurrection.

[Qur'an 4:150]: ﴿Surely those who deny…﴾It was revealed about the Jews; they believed in Moses, Ezra, and the Torah, but they disbelieved in Jesus, the Gospel, Muḥammad, and the Qur'an, so He said: (Surely those who deny Allah and His messengers and wish to make a distinction between Allah and His messengers, saying, ﴿We believe in some and disbelieve in others,﴾ desiring to forge a compromise): religion of Judaism and Islam.

Allah the Almighty said: [Qur'an 4:151]: ﴿They are indeed the true disbelievers. And We have prepared for the disbelievers a humiliating punishment﴾

[Qur'an 4:152]: ﴿As for those who believe in Allah and His messengers accepting all…﴾ all messengers, ﴿rejecting none﴾: of the messengers as they are the believers who said we make no distinction between any of messengers as Allah

taught them saying: Say, ˹O believers,˺ ﴿We believe in Allah﴾ to ﴿ We make no distinction between any of them. And to Allah we all submit. ﴾ [Qur'an 136:2]

﴿He will surely give them their rewards﴾: for their faith in Allah, His messengers and His books, ﴿And Allah is All-Forgiving,﴾ of what they did while polytheism, and ﴿Most Merciful﴾: to them.

[Qur'an 4:153]: ﴿The People of the Book demand that you ˹O Prophet˺ bring down for them a revelation in writing from heaven…﴾it was revealed when Ka'b bin Al Ashraf and Finhas bin 'Azar said to the Messenger of Allah: If you are a truthful prophet, cause a Book to be revealed to us from the heaven, just as Moses, so this verse was revealed: ﴿The People of the Book demand that you ˹O Prophet˺ bring down for them a revelation in writing from heaven they demanded what is even greater than this from Moses﴾: The seventy men whom Moses (PBUH) took to the mountain,: (saying, ﴿Make Allah visible to us!﴾: openly face to face, (So a thunderbolt struck them for their wrongdoing. Then they took the calf for worship after receiving clear signs, still We forgave them for that ﴾: did not annihilate them,﴾ after their repentance˺ and gave Moses compelling proof): clear evident means the nine signs.

[Qur'an 4:154]: We raised the Mount over them ˹as a warning˺ for ˹breaking˺ their covenant and said, ﴿Enter the gate ˹of Jerusalem˺ with humility…﴾ Qtādh said: we used to say that it is one of the gates of Jerusalem. It was said: it is Aelia or Jericho as well as it was said it is the name of a town.

We also warned them, ﴿Do not break the Sabbath…﴾: by fishing during it, ﴿…and took from them a firm covenant﴾: The covenant that Allah took from them in the Torah.

[Qur'an 4:155]: ﴿They were condemned˺ for breaking their covenant…﴾ for breaking the covenant as His saying: ﴿It is out of Allah's mercy that you ˹O Prophet˺ have been lenient with them﴾ [Qur'an 159:3] ﴿Soon they will be truly﴾ [Qur'an 40:23] ﴿This is just another ˹enemy˺ force bound for﴾ [Qur'an 11:38]. They mean respectively, due to Allah's mercy, after a little while and but there - will be put to fight. ﴿…Rejecting Allah's signs, killing the prophets unjustly,

and for saying, (Our hearts are unreceptive!)—it is Allah Who has sealed their hearts for their disbelief…﴾: the verse refers that Allah cursed them and sealed their hearts for the reason of their breaking the covenant, disbelief, slaying the prophets, and their saying. ﴿So they do not believe except for a few﴾: among those who denied the Messengers, not those who had Allah sealed their hearts, for they will never believe due to their sealed hearts. Then, (he said): ﴿except for a few﴾: referring to ʻAbdullāh bin Salam, and his companions; and it was said, it means that they do not believe a little or a lot.

[Qur'an 4:156]: ﴿And for their denial and outrageous accusation against Mary﴾When they accused her of fornication.

[Qur'an 4:157]: And for boasting, ﴿We killed the Messiah, Jesus, son of Mary…﴾ Al- Kalbī on the authority of Abū Sālih, on the authority of Ibn ʻAbbās said: Jesus, the son of Mary, (PBUH), received a group of Jews, and when they saw him, they said: The sorcerer, son of the witch, has come, then they slandered him and his mother. When Jesus Knew, he invoked God's imprecations upon them, saying: O Allah, you are my Lord, I had a spirit of You, by Your word You created me, and I wasn't born on my own, so O Allah, curse those who insulted me and my mother. Allah instantly answered his supplication, and those who insulted him and his mother were metamorphosed into swine. When Judah - the head of the Jews and their ruler – saw them, he became terrified and afraid of his supplication as well, so the Jews agreed to kill Jesus (PBUH), and were asking him, so he said: O Jews, Allah hates you, so they became angry due to his words, and were about to kill him. Accordingly, Allah the Almighty sent Gabriel (PBUH) to enter Jesus into a small house with a small window on the ceiling through which Allah Almighty raised him up to heaven. Hence, Judah - the head of the Jews - ordered a man from his companions called Tatianus to enter the house and kill Jesus. When Tatianus entered, he did not see Jesus (PBUH), and was late to get out, so they thought that he was fighting Jesus; suddenly Allah Almighty cast upon him the likeness of Jesus (PBUH). Later, he came out, but they thought it was Jesus, so they killed and crucified him.

Muqatil said: The Jews appointed a man, to watch Jesus and go with him wherever he went, then Jesus (PBUH) climbed the mountain, the angel came, held him and raised him up to heaven, and Allah cast on the watchman the likeness of Jesus. When the Jews saw him, they thought that he was Jesus, so they killed and crucified him, though he was saying to them: I am not Jesus, but I am so-and-so, son of so-and-so, however, they did not believe and killed him.

As-Suddi said: they imprisoned him and ten of the disciples in a house, once one of them entered upon them, Allah Almighty casted the likeness of Jesus upon him, and Jesus raised up to heaven from a window in the house, so they entered and killed him as Jesus.

Qtādh said: it was mentioned that the Prophet of Allah, Jesus, son of Mary, said to his companions: Which of you will my likeness be cast upon, for he will be killed? A man from among of them answered: I am, O Prophet of Allah, so that man was killed, and Allah Almighty protected Jesus and raised him up to Himself.

When He raised Jesus up to Him, he was covered with feathers, clothed with light, and cut off the need and pleasure of food and drink. Then he flew with the angels around the Throne, so he was half-angel, half-human, and half earth, half heaven.

Wahb bin Munabbih said: Allah the Almighty revealed to Jesus the son of Mary (PBUH) at the age of thirty years, then He raised him up when he was thirty-three years old, so his prophethood was for three years.

The Almighty said: ﴿and for boasting﴾ Jews said, ﴿We killed the Messiah, Jesus, son of Mary, the messenger of Allah.﴾ Allah repudiated their claim, saying: ﴿But they neither killed nor crucified him—it was only made to appear so, Even those who argue for﴾: his killing, ﴿this ˹crucifixion˺ are in doubt﴾.

Their disagreement is that the Jews said: we killed and crucified him, and group of Christians said: but, we killed him, another group of them said: neither these nor those killed him, but Allah raised him up to heaven while we were looking at him. Those who witnessed the killing of Tatianus said: did

you not witnessed that he was killed and crucified? This is their dispute and doubt.

Muḥammad bin Marwan said: it was also said Allah Almighty casted the likeness of Jesus' face (PBUH) on the face of Tatianus, but He did not cast the resemblance of his body. When they killed him, they looked at him and said: The face is of Jesus, but the body is of Tetanus

It was also said that the one upon whom was casted the likeness of Jesus and was crucified, he was an Israelite man called Ishwa bin Qandira.

As -Suddi said: Their argument is that they asked: If he is Jesus, where is our companion? if he is our friend, where is Jesus?

Then, Allah the Almighty said: ﴿They have no knowledge whatsoever—only making assumptions. They certainly did not kill him﴾: they did not kill him for certain.

[Qur'an 4:158]: ﴿Rather, Allah raised him up to Himself…﴾ Al-Farrā'and Al-Qutaybi said: The pronoun ﴿hā'﴾ in his saying: ﴿They certainly did not kill him﴾ refers to certainty, so it means they did not killed their certainty then they could not know him, likewise, it is said: ﴿it has been researched to death﴾ in the context of taking opinion and speaking; to illustrate, Almuqna' Alkanadi said:

You also asks the experts about it, while I have definitely researched it to death.

It is confirmed by the narration of Mu'awiyah bin Abi Sālih, on the authority of ʻAlī bin Abi Talha, on the authority of Ibn ʻAbbās: His saying: ﴿ they certainly did not kill him﴾: they did not definitely killed their doubt.

﴿And Allah is Almighty﴾: Allah the Exalted is The Ever-Powerful than the Jews, Tatius ibn Asfianus Al-Rumi was inflicted on them, then he killed many of them, ﴿All-Wise﴾ [Qur'an 158:4] for he cursed them and He is wrath with them.

[Qur'an 4:159]: ﴿Every one of the People of the Book will definitely believe in him before his death…﴾ it means there is not one of the People of the Book but will assuredly believe in him, or all the people of the Book will assuredly believe in him.

They argued over the reference of these two pronouns:

Al- Ḥasan, Qtādh, Al-Rabi' bin Anas, Abū Mālik and Ibn Zayd said: both of them refer to Jesus (PBUH), so it means: there is none of the People of the Book but to believe in Jesus before the death of Jesus when he descended from heaven at the end of time, so the People of the Book believes in him, until the religion of Islam prevails. It is the narration of Sa'īd bin Jubair, and 'Atiyya on the authority of Ibn 'Abbās, confirmed by: the chain of transmitters according to Al-Asbahani and Al-Baihaqi.

He said: Muḥammad bin Abi Hafsa reported to us on the authority of Ibn Shihab, on the authority of Sa'īd bin Al-Musaiyab on the authority of Abū Huraira who reported the Messenger of Allah as saying: ((The prophets are paternal brothers; their mothers are different, but their religion is one. And I am the nearest of all the people to Jesus, the son of Mary, because there was no prophet between me and him. He will shortly descend among you as a just ruler. When you see him, recognize him: a man of medium height, reddish fair, lank hair as if drops of water are coming down from his head, wearing two light yellow garments. He will break the cross, kill the pig and abolish the Jizyah. Then there will be an abundance of wealth. He will also fight people until they embrace Islam, when Allah will perish all religions except Islam, hence, the prostration will be done for the sake of Allah, Lord of all worlds. In his time, Allah will also destroy the Antichrist, security will prevails on earth to the extent that lions frolic with camels, tigers with cows, wolves with sheep, and boys play with serpents without harming one another. He will live on the earth for forty years and then he will die; then, the Muslims will pray over and bury him; recite His saying: ﴿Every one of the People of the Book will definitely believe in him before his death…﴾: before the death of Jesus, the son of Mary (PBUH), Abū Huraira repeated it three times [1].

(1) **[1204] The assessment of the reliability of the chain of transmitters:**
- Al-Bayhaqī is mastūr (vield), Al-Asbahani is majhūl)unknown(, and Muḥammad bin Abi Hafsa is truthful but he made mistakes, and the hadith is mentioned in another ways, as follows.

‘Ikrimah, Mujāhid, Ad- Ḍaḥḥāk and As-Suddi said: the pronoun (him) mentioned in ﴿believe in him﴾ refers to Jesus, whereas the second pronoun mentioned in ﴿his death﴾ refers to the people of Book who believe. Accordingly, there is no one among the People of the Book who does not believe in Jesus before his death if he beholds the angel, his faith will not benefit him because whoever is dying, his soul will not come out from his body until the truth becomes clear to him in his religion.

It is the narration of ‘Alī bin Abi Talha on the authority of Ibn ‘Abbās, they said: Neither a Jew nor one of the People of the Book dies until he believes in Jesus, even if he is burned, drowned, or fallen down, a wall falls on him, eaten by a predator, or whatsoever. He said: Ibn ‘Abbās reported: if he falls down from a house? He replied: He say it in the air, so it is said if his neck is struck? He said: His tongue is stumbling to say it.

This narration is supported by the recitation of ‘Ubayy :(Before their death).

Al- Kalbī said: I left Kufa to Tabit, a village located near to Wasit and I stayed. Once I met Shahr bin Hawshab, and he reminded us of this verse: ﴿Every one of the People of the Book will definitely believe in him before his death﴾. Shahr

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The authentication of Hadith:

- It was repotred by Al-Bukhārī in the Book of the Prophets, chapter: Chapter: The advent (descent) of ‘Isa (Jesus), son of Maryam (Mary) alayhis-salam (3448), and Muslim, in the Book of Faith, chapter: The descent of ‘Eisa bin Mariam to judge according to the Shari’ah of our Prophet Muḥammad (saws) (155) from Ibn Shihab on the authority of Sa‘īd on the authority of Abū Hurairah.
- It was reported by Abū Dāwūd, the Book of Battles (Kitab Al-Malahim), chapter: Regarding narrations about Al-Jassasah (4324), Ibn Hibban in his book ((Al-Sahih)) and in ((al-Iḥsān)) 15/225 (6814), and Aḥmad in ((Al-Musnad)) 2/406 (9270) from Qtādh, on the authority of ‘Abd al-Raḥmān bin Adam, on the authority of Abū Hurairah, and its wording is cited by the compiler.
- Al-Bukhārī also reported it in the Book of: Prophets, chapter: The advent (descent) of ‘Isa (Jesus), son of Maryam (Mary) alayhis-salam (3442), from Ibn Shihab, on the authority of Abū Salamah, on the authority of Abū Hurairah, with the narration text of: ((I am most akin to the son of Mary among the whole of mankind and the Prophets are of different mothers, but of one religion, and no Prophet was raised between me and him (Jesus Christ))).

said: the alms were given, while Al-Hajjaj was in Wasit, he ordered to bring the alms, then, they was placed before him, so he started calling a man, giving him his due. He said: He called my name, so I came on a scrawny mare, wearing shabby clothes. When Al-Hajjaj saw me, he said: O Shahr, why do I see your clothes worn out, and your horse is scrawny? He said: May Allah make the Amir thrive, as for what you mentioned of my horse, I have bought it, and I did not deprive myself of good; and as for the clothes that you mention, a person's clothing is only what covers his private parts. He replied: but you are a man who hates "khaz"(a type of silk), and you blame the one who wears it, so I said: I neither hate it nor blame the one who wears it. He said [383]: he ordered a piece of "khaz", gave it to me, and I wore it; when I was about to go out, he said to me: Come. So, I returned to him, He said: A verse in the Book of God, I have never read it without disturbing my soul. I said: May Allah make the amir thrive, what is it? He recited: ﴿Every one of the People of the Book will definitely believe in him before his death…﴾ so, I brought a prisoner from among the Jews and the Christians, so I ordered to be beheaded, however I did not hear him say anything. I replied: If a Jew is about to die, the angels beat his face and back, and they said to him: O the enemy of Allah, Jesus, son of Mary, was sent to you as a servant, a prophet, but you disbelieved in him. He says: I believe in him, he is the prophet and the servant of God. So, he became believer when his faith does not benefit him. Moreover, a Christian will be brought and they will say to him: O the enemy of Allah, Jesus, son of Mary, a prophet and servant was sent to you, and you said that Jesus is God, the Son of God. However, he believes in him that he is the servant of God and His Messenger, when his faith does not benefit him. Shahr said: Al-Hajjaj looked at me and said: Who told you this? I said: Muḥammad ibn ʿAlī ibn Al-Hanafiya. He said: He was reclined, but he sat down, then he scraped the ground with his stick for a while, then raised up his head and said: you transmitted it from a purifying essence, you reported it from its origin.

Al- Kalbī said: I asked Shahr: what did you want to say: Muḥammad ibn Al-Hanafiya transmitted, and he hates him and hates what came from his side. He replied: I just wanted to enrage him.

Some stated: the pronoun "him" (hā') refers to Muḥammad and the other pronoun (his death) refers to the people of the Book; it is narrated by Hammad on the authority of Hamid on the authority of `Ikrima said: a Jew and a Christian will not die until he believes in Muḥammad (PBUH).

It was said: the pronoun "Him" refers to Allah; accordingly, it means there is some of the People of the Book believe in God during agony of death, but their faith goes in vain.

﴿And on the Day of Judgment Jesus will be a witness against them﴾: he conveyed the message of his Lord, and he acknowledged his servitude to Allah, as Allah said: ﴿ And I was witness over them as long as I remained among them﴾[Qur'an 5:117]

So, every prophet is witness to his nation, Allah Almighty said: ﴿So how will it be when We bring a witness from every faith-community and bring you ˹O Prophet˺ as a witness against yours?﴾ [Qur'an 4:41] and ﴿˹Consider, O Prophet,˺ the Day We will call against every faith-community a witness of their own﴾[Qur'an 16:89].

[Qur'an 4:160]: ﴿We forbade the Jews certain foods that had been lawful to them for their wrongdoing…﴾ it means what was previously mentioned of their breaking the covenant, their disbelief in the Signs of Allah, their slander against Mary, and their saying: We killed the Messiah for boasting. Clearly, the order of this verse is because of the wrongdoing of the Jews and because of their much hindering: their barring of them and of people, ﴿…many from the Way of Allah﴾ from His religion.

[Qur'an 4:161]: ﴿Taking interest despite its prohibition…﴾in the Torah, ﴿…and consuming people's wealth unjustly…﴾: Like the food they used to get from the majority of people, take the price of their books that they wrote, but untruthfully they claimed: those are from Allah, and unlawfully take bribes for their unjust judgment; as Allah the Almighty said: ﴿…consuming what is unlawful﴾ [Qur'an 5:63]. Consequently, We punished them by depriving them of the good things (which were lawful for them). So, whenever they committed a major sin, Allah forbad them certain good things that were

lawful for them, it is supported by His saying: ﴿For those who are Jewish, We forbade every animal…﴾ to ﴿in this way We rewarded them for their violations﴾[Qur'an 6:146], and His saying: ﴿To the Jews, We have forbidden what We related to you…﴾[Qur'an 16:118].

Remark: He said about them ﴿We forbade the Jews certain foods…﴾ however, He, glory be to Him, said about us: ﴿permits for them what is lawful﴾ [Qur'an 7:157] and ﴿So eat from the good, lawful things which Allah has provided for you﴾[Qur'an 114:16].

He did not forbid us anything due to our sins, just as we have been safe from the prohibition of the good things mentioned in this verse, we hope that He will secure us in the Hereafter from the painful punishment, which He mentioned: ﴿…We have prepared for the disbelievers among them a painful punishment﴾: since He mentioned both of them together.

Remark:

He generalized the prohibition of good things, and restricted the punishment, because the prohibition is related to past events, on the other side, the torment will be in the future. He also knows there will be believers among them, so they are safe from the punishment, ﴿…We have prepared for the disbelievers among them﴾.

Then, He excluded the believers of the People of the Book, saying:

[Qur'an 4:162]: ﴿but those of them well-grounded in knowledge…﴾Not all of the People of the Book are as we mentioned, but those who are deeply rooted in knowledge, steadfast and firm ﴿in knowledge, the faithful ˹who˺ believe in what has been revealed to you ˹O Prophet˺ and what was revealed before you—˹especially˺ those who establish prayer﴾. They argued over the reason why it is accusative; Aisha and Aban bin 'Uthman said: It is the mistake made by the writer, such as His saying: ﴿ Indeed, the believers, Jews, Sabians and Christians﴾ and ﴿These two are only magicians﴾.

Some grammarians commented: it is in the accusative case due to compliment, as the Arabs used to do so, describing the same thing, in case

of exaggerating praise or slander, then they reversed the first and middle position, like His saying: ﴿and keep the pledges they make﴾ [Qur'an 2:177].

It is said: it is accusative due to the implicit verb which is (mean); I mean those who establish prayer.

Others said: it is genitive, but, they argued over the reason:

Some said: it is supposed to be: but (among) those of them well-grounded in knowledge, and (among) those who establish prayer. It was also said: it means they believe in what has been revealed to you and to those who establish prayer.

Another group said: they believe in what has been revealed to you and they believed in those who establish prayer.

Then they argued who are they? It is replied: they are the angels, the prophets, the believers or, the people of the Book, the well-grounded in knowledge.

﴿And those who pay alms-tax and believe in Allah and the Last Day, to these ˹people˺ We will grant a great reward﴾.

[Qur'an 4:163]: ﴿Indeed, We have sent revelation to you ˹O Prophet˺ as We sent revelation to Noah…﴾ it was revealed about the Jews when Allah, the Almighty, revealed His saying: ﴿The People of the Book demand that you﴾ to ﴿and Allah is Almighty, All-Wise﴾. So Allah exposed their evil intentions and sins, they became angry and said: ﴿Allah has revealed nothing to any human being﴾ they denied everything that Allah Almighty had revealed, so He revealed: (And they have not shown Allah His proper reverence when they said, ﴿Allah has revealed nothing to any human being﴾ [6:91], and ﴿indeed, We have sent revelation to you ˹O Prophet˺ as We sent revelation to Noah and the prophets after him﴾. Allah, Glory be to Him, mentioned Noah directly after Muḥammad in two topics in His book; the first is making the covenant, ﴿And ˹remember˺ when We took a covenant from the prophets, as well as from you ˹O Prophet˺, and from Noah﴾ [23:7], the second is the revelation as He said: ﴿indeed, We have sent revelation to you ˹O Prophet˺ as We sent revelation to Noah and the prophets after him﴾.

If it is asked: What is the reason of prioritizing Noah over all the other prophets, though there is who is better than him? It is answered: because he was the father of the mankind, Allah said: ﴿and made his descendants the sole survivors﴾ [77:37].

It also was answered: that is because he is the first of the prophets of Sharia, and the first caller and warner of polytheism.

Additionally it was answered: it is because he was the first prophet whose people were tortured, since they rejected his call, then he destroyed all the people of the earth with his supplication.

It was answered: it is because he was the longest-lived of the prophets, or he is the greatest of the prophets, and his miracle is himself, because he lived a thousand years. However, his teeth did not weakened, his strength did not decrease, and he did not become gray-headed.

Moreover, it was said: that is because none of the prophets did so diligently in calling as Noah did as he was patient with the harm of his people and used to call them day and night, openly and secretly. He was also cursed and beaten, until he fainted, when he woke up, he called to God and conveyed the message. However, the man among his people used to take his son to Noah and say: O my son, beware this man, for he is a liar, a sorcerer; Allah the Almighty said: ﴿ And before ˹that He destroyed˺ the people of Noah, who were truly far worse in wrongdoing and transgression﴾. [Qur'an 53:52]

It was also said: that is because he is the first for whom the earth will be cleft open on the Day of Resurrection, after Muḥammad (PBUH).

It was said: that it because his station is gratitude, Allah Almighty said: ﴿He was indeed a grateful servant﴾ [Qur'an 17:3], just as Surat Al-Fatihah is the most magnificent Surah in the Qur'an, so is Noah the heart of the prophets.

It was said: The first to be called to Paradise among those who praise Allah anyway.

﴿… We also sent revelation to Abraham, Ishmael, Isaac, Jacob, and his descendants…﴾: the Jacob's children, ﴿… ˹as well as˺ Jesus, Job, Jonah, Aaron, and Solomon. And to David We gave the Psalms﴾.

Yaḥyá bin Wathab, Al-A'mash and Hamza recite: (Zabūr) (the Psalms) with dammah on "Zai" which is the plural form; as if He is saying, We gave David books and sheets which are (mazbūr), i.e., written. On the other side, the others recited it with the fatha on Zai as it is the Psalms of David (PBUH) called: Zabūran.

Further, David (PBUH) would go out into the wilderness and recite the Psalms, then the scholars of the Children of Israel would stand behind him, the people would stand behind the scholars, the jinn would stand behind the people, the greatest then the greatest, in a great desert. Then, the devils would be behind the jinn, the greatest and the greatest, the beasts that were in the mountains were coming, if they heard David's voice, so they stand in front of him, astonishing what they heard, in addition, the birds were coming in crowds, shading David, Solomon, the jinn, and humans, only Allah Almighty counts them, flapping their heads. Next, the wild beasts came, went well together with animals when they heard, however when he committed sin, he did not see that, so it was said to him: This is the close connection of obedience and the desolation of disobedience.

[1205] Abū Bakr Al-Jawzaqi reported to us on the authority of Abū Al- ʿAbbās Al-Dagholi, Yaḥyá ibn Zakaria Al-Marwazi, on the authority of Al- Ḥasan ibn Hammad, on the authority of Yaḥyá ibn Sa`id Al-Umawi, on the authority of Talha bin Yaḥyá, on the authority of Abū Burda ibn Abi Mūsá narrated, on the authority of his father who said: The Messenger of Allah (PBUH) said to him: **((If you were to see me while I was listening to your recitation (of the Qur'an) yester-night (you would have felt delighted)**. You are in fact endowed with a sweet voice like that of David himself.

Then, he replied: By Allah, O Messenger of Allah, if I had known you were listening, I would really have beautified my voice. (1)

(1) **[1205] The assessment of the reliability of the chain of transmitters:**
- It is sahih (Authentic)

The authentication of Hadith:
- It was reported by Al-Bukhārī in the Book of the Virtues of the Qur'an, chapter: The Merit of Recitation of the Noble Qur'an in a Pleasant Voice (5048), and Muslim,

When ʻUmar saw him, he said: Remind us, O Abū Mūsá, then he started recitation.

[1206] Abū Al-Hussain Al-Khabazi reported to us on the authority of Abū Al-Qāsim ʻAbdullāh bin Al- Ḥasan bin Sulaymān Al-Maqri, on the authority of Muḥammad bin Hamdan Al-Saydalani, on the authority of Yaʻqūb bin Ibrāhīm Al-Dawari, on the authority of Mu`tamar bin Sulaymān, on the authority of his father, on the authority of Abū ʻUthman Al-Nahdi who reported and he had seen the pre-Islamic era - said: I have never heard a cymbal, a string, or a flute better than the voice of Abū Mūsá, to the extent that if he were to lead us in dawn (Fajr) prayer, we would like him to recite Surat Al-Baqarah due to his beautiful voice(1).

[Qur'an 4:164]: ﴿There are messengers…﴾ as We sent revelation to Noah and the messengers, rusulan (messengers) is accusative due to the removal of the sign of adjective. It was said: it means We have mentioned the messengers to you before, so "rusulan" is accusative for reference. In the recitation of Ubayy: (warusul) without being accusative.

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in the Book of Prayer- Travellers, chapter: It is recommended to make one's voice beautiful when reciting Qur'an (793), and At-Tirmidhi in the Book of Virtues, chapter: About The Virtues Of Abū Mūsá Al-Ash'ari, May Allah Be Pleased With Him (3855), and Al-Bayhaqī in ((Al-Sunan Al- Kubrá) 3/12 from Abū Burdah on the authority of his father.

- It was reported by Al-Nisa'i, The Book of the Commencement of the Prayer, Chapter: Making one's voice beautiful when reciting Quran 2/180 (1019), and Ad-Darimi in ((Al-Sunan)) (3539) on the authority of Al- Zahrī, on the authority of Abū Salamah, on the authority of Abū Hurairah.

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(1) **[1206] The assessment of the reliability of the chain of transmitters:**

- It is sahih (Authentic)

The authentication of Hadith:

- It was reported by Al-Bukhārī in ((Kalaq ʻAfe'al Al-ibbad)) 1/473 from Musaddad on the authority of Mu'tamar, on the authority of his father, on the authority of Abi ʻUthman, and Adh- Dhahabī mentioned it in ﴿Siyar A'lam Al-Nubala'﴾ 2/392.

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﴾…whose stories We have told you already and others We have not. And to Moses Allah spoke directly﴿.

[Qur›an 4:165]: (˹All were˺ messengers delivering good news and warnings…) (Allah, Glory be to Him, named all the prophets with these two names. He said: ﴾Humanity had once been one community ˹of believers before they lost faith˺. Then Allah raised prophets as deliverers of good news and as warners﴿[Qur'an 2:213), he named the messengers specifically with these two names, saying: ﴾ ˹All were˺ messengers delivering good news and warnings…﴿, and he named our Prophet specifically for these two names as He said: ﴾ O Prophet! We have sent you as a witness, and a deliverer of good news, and a warner. and a caller to ˹the Way of˺ Allah…﴿[Qur'an 33:45,46) and ﴾ Indeed, ˹O Prophet,˺ We have sent you as a witness, a deliverer of good news, and a warner, so that you ˹believers˺ may have faith in Allah and His Messenger…﴿[Qur'an 48:8,9).

﴾…so humanity should have no excuse before Allah after ˹the coming of˺ the messengers. And Allah is Almighty, All-Wise﴿: They used to say: You did not send a messenger and did not revealed a book. Then, He said in another verse: ﴾ Had We destroyed them with a torment before this ˹Prophet came˺, they would have surely argued, ﴾Our Lord! If only You had sent us a messenger…﴿[Qur'an 20:134)

The Prophet (PBUH) said: **((There is none having a greater sense of Ghira (the Protective Jealousy of Allah) than Allah, and for that reason He has forbidden shameful deeds and sins (illegal sexual intercourse etc.)** And there is none who likes to be praised more than Allah does, and there is none who is more anxious to accept the apologies of the people than Allah Himself and it is because of this that He has sent the Messengers and revealed the Book.))

[Qur'an 4:166]:﴾ Yet ˹if you are denied, O Prophet,˺ Allah bears witness…﴿ considering that Allah the Almighty bears witness to seven things: firstly, monotheism as He said: ﴾Allah ˹Himself˺ is a Witness that there is no god ˹worthy of worship˺ except Him﴿[Qur'an 3:18], the second is the prophecy of the

Messenger (PBUH), saying: ﴿ And sufficient is Allah as a Witness. Muḥammad is the Messenger of Allah.﴾ [Qur'an 48:28,29], (Say, ˹O Prophet,˺ ﴿Sufficient is Allah as a Witness between me and you﴾[Qur'an 29:52],﴾ Say, ﴿Allah is! He is a Witness between me and you﴾ [Qur'an 6:19], and ﴿Then bear witness, and I too am a Witness.﴾ [Qur'an 3:81]. The third is the deeds of the servants as He said: ﴿ On the Day Allah resurrects them all together, He will then inform them of what they have done. Allah has kept account of it all, while they have forgotten it. For Allah is a Witness over all things﴾. [Qur'an 58:6], and He also said: ﴿ except that We are a Witness over you while doing it.﴾ [Qur'an 10:61]. The fourth is all things as He said: ﴿ Is it not enough that your Lord is a Witness over all things?﴾ [Qur'an 41:53]. The fifth is that the hypocrites are liars, saying: ﴿ but Allah bears witness that the hypocrites are truly liars﴾[Qur'an 63:1]. The sixth is the Prophet's (PBUH) law as He said: ﴿ Say, ﴿Allah is! He is a Witness between me and you﴾[Qur'an 6:19]. The seventh is the Qur'an, saying: ﴿ Yet ˹if you are denied, O Prophet,˺ Allah bears witness to what He has sent down to you—He has sent it with His knowledge﴾ [Qur'an 4:166].

Ibn 'Abbās said: The chiefs of Mecca came to the Messenger of Allah (PBUH) and said: O Muḥammad, we asked about you the Jews and about your description in their book, then they claimed that they did not know you.

Further, a group of Jews entered upon the Messenger of Allah (PBUH), and he said to them: **((By Allah! Indeed I know you definitely know that I am the Messenger of Allah)),** they replied: we do not know that, so Allah revealed that they denied and renounced you, ﴿ Yet ˹if you are denied, O Prophet,˺ Allah bears witness to what He has sent down to you—He has sent it with His knowledge. The angels too bear witness. And Allah ˹alone˺ is sufficient as a Witness﴾.

[Qur'an 167 :4] ﴿ Those who disbelieve and hinder ˹others˺ from the Way of Allah have certainly strayed far away.﴾

[Qur'an 168 :4]: ﴿ Those who disbelieve and wrong themselves…﴾it refers to the Jews whom God Almighty knows do not believe, so ﴿…surely Allah will neither forgive them nor guide them to any path﴾: the religion of Islam.

[Qur'an 4:169]: ﴿ except that of Hell…﴾ the Jews ﴿…to stay there for ever and ever﴾

[Qur'an 4:170]: ﴿O humanity! The Messenger has certainly come to you with the truth from your Lord, so believe for your own good. But if you disbelieve, then ˹know that˺ to Allah belongs whatever is in the heavens and the earth. And Allah is All-Knowing, All-Wise.﴾

[Qur'an 4:171]: ﴿O People of the Book! Do not go to extremes regarding your faith…﴾ It was revealed about the Nestorian, the Mariakoubites, the Melkani, and the Mark, including the Christians of Najran, because the Mariakoubites believe that: Jesus is Allah and the Nestorian believe that Jesus is the son of God, while the Mark believe that he is one in a trinity, so Allah revealed: ﴿O People of the Book﴾: the people of the Gospel i.e., the Christians, ﴿…do not go to extremes﴾: do not go beyond the limits ﴿…regarding your faith…﴾then you fabricate lies against Allah. The origin of the word "ghlū"(extreme): to go beyond the limit. It is said: "ghala"is the verb form of "ghlū" if the girl's flesh and bone "ghala"(grew), it means that she seems elder than her peers.

Al-Ḥārith bin Khālid Al-Makhzumi said:

(She is) with flat stomach so the scarf roaming around her body

A beautiful young woman who is shapely with rosy cheeks.

﴿… say nothing about Allah except the truth…﴾: Do not say about Allah that He has a partner or a son, then he explained the situation of Jesus and his description. He said: ﴿the Messiah, Jesus﴾: the purified from sins, defects and impurities that are committed by people, just as something is filtered out dirt, ﴿ son of Mary﴾: not the son of Allah, rather he ﴿was no more than a messenger of Allah﴾: No, as the Jews said, so He refuted the claims of all the Jews and Christians. (and the fulfilment of His Word): His word: "Be", and he is without a father, as He said: ﴿ indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust…﴾ [Qur'an 3:59]

Further, it was said: it is God's good news given to Mary, and His message to her stated by Gabriel, saying: (˹Remember˺ when the angels proclaimed, ﴿O Mary!

Allah gives you good news of a Word from Him, his name will be the Messiah﴾ [Qur'an 3:45) and He said ﴿who will confirm the Word of Allah﴾.[Qur'an 3:39)

﴿through Mary﴾: informed and told her, like it said: I tell you good words, ﴿and a spirit ˹created by a command˺ from Him﴾: some said: it means He breathed into him; Gabriel (PBUH) blew into Maryam's collar of her cloth, then she became pregnant, by God's will, so He said, ﴿and a spirit ˹created by a command˺ from Him﴾ for it is commanded by Allah and the breath is stated as spirit since it is a blow comes out of the spirit; Dhul-Rama said:

I said to him, lift it (fire) up to you and blow on it with your spirit (breath), to get bigger, as if the blow were its food.

Blow on it with your spirit: to revive it with your breath.

This is supported by His saying: ﴿And ˹remember˺ the one who guarded her chastity﴾ [Qur'an 21:91] and ﴿There is˺ also ˹the example of˺ Mary, the daughter of 'Imrân, who guarded her chastity﴾[Qur'an 66:12]; clearly it refers to the meaning of Abū Ruq's view.

Abū 'Ubaidah said: It means that he became a human by the revival of Allah Almighty, evidenced by the words of As-Suddi: ﴿and a spirit from Him﴾: he is created from His spirit, i.e. from Him. It was also said: it refers to from His Mercy; Allah the Almighty sent Jesus (PBUH) as a mercy for those who followed and believed in him, as the mentioned in Surat Al-Mujadila: ﴿and strengthened them with a spirit from Him﴾ [Qur'an 58:22]: He strengthened them with a mercy from Him.

Further, it was said: The spirit is the revelation, He revealed to Mary the good news, revealed to Gabriel to breathe into him, revealed to him to "Be" and it was. Likewise, His saying in Surat An-Nahl: ﴿ He sends down the angels with revelation﴾[Qur'an 16:2]: the spirit here means the revelation, His saying: ﴿ He sends down the revelation by His command to whoever He wills of His servants﴾ [Qur'an 40:15], and He said: ﴿ And so We have sent to you ˹O Prophet˺ a revelation by Our command﴾[Qur'an 42:52].

Moreover, it was said: He described Gabriel (PBUH) as the spirit which means His word delivered to Mary, and a spirit from Him, which is Gabriel (PBUH), as He said: ﴿ Say, ﴿The holy spirit1 has brought it down from your Lord with the truth﴾ [Qur'an 16:102] like His saying in Surat Ash-Shu'ara : ﴿ which the trustworthy spirit ˹Gabriel˺ brought down﴾ [Qur'an 26:193], ﴿ and supported him with the holy spirit﴾[Qur'an 2:87], ﴿ That night the angels and the ˹holy˺ spirit descend﴾[Qur'an 97:4]: Gabriel (PBUH), and His saying: ﴿ Then We sent to her Our angel﴾[Qur'an 19:17]: Gabriel (PBUH).

It was also said: He meant the spirit by which the body is revived, like He said about Adam (PBUH): ﴿ and had a spirit of My Own ˹creation˺ breathed into him﴾ [Qur'an 38:72].

[1207] I heard Abū Al-Qāsim Al-Habibi say: Hārūn Al-Rashīd had a well-bred Christian boy, he was the most handsome, he was of outstanding character, and he was of the endearing qualities to kings. That is why Al-Rashīd was seeking to make him convert to Islam, but he refused, and Al-Rashīd was making him promises, but he also refused. One day, he asked him: Why do you not believe? He replied: because in your Book there is an argument against what I believe in. He said: What is it? He replied: His saying: ﴿ and the fulfilment of His Word through Mary and a spirit ˹created by a command˺ from Him﴾ Should this change the religion of the Christians? Jesus is part of Him. Then, the heart of Al-Rashīd is broken, therefore, He ordered the scholars and jurists to attend, but none of them refuted this argument, until it was said to him: The pilgrims of Khorasan arrived, and among them was a man called: ʻAlī bin Al-Hussain bin Waqid, from Maru, an imam and scholar specialized in the Qur'an. Then, he invited him hear the claim of the boy, so he asked the boy, and he repeated his words, at the time the issue was difficult for ʻAlī bin Al- Ḥusayn. He said: O the Chief of the believer, Allah Almighty knew in his prior knowledge that such an evil person asks me in your assembly about this, hence, definitely His book mentioned the answer, but, I don't get the answer now. By Allah, I must not eat until I get

it, God willing, then, he entered a dark house, closed his door, and started to recite the Qur'an, until he recites Surat Al-Jathiya His saying: ﴿ He ˹also˺ subjected for you whatever is in the heavens and whatever is on the earth—all by His grace﴾ [Qur'an 45:13]. He suddenly shouted at a loud voice: Open the door, I found the answer. So they opened, the boy was attend, and he recited the verse before Al-Rashid, and he said: if His saying: { a ﴿spirit of My Own﴾ necessitates that Jesus is part of Him, whatever is in the heavens and whatever is on the earth must be part of Him. Thus, the Cristian boy was dumbstruck and embraced Islam, and Al-Rashīd greatly rejoiced and gave ʿAlī bin Al-Ḥusayn a great reward. When he returned to Maru, he wrote his book ((Al-Nazaer Fi Al- Qur'an)) (1), to which there is no equal work in its field.

(…So believe in Allah and His messengers and do not say, ﴿Trinity.﴾ Abū ʿUbaidah said: do not say: They are three.

Al-Zajjaj said: do not say: our gods are three; as they said: father, son, and Holy Spirit.

﴿…stop﴾: Refrain from saying that, ﴿ for your own good﴾: it is better for you; for ﴿Allah is only One God. Glory be to Him! He is far above having a son! To Him belongs whatever is in the heavens and whatever is on the earth. And Allah is sufficient as a Trustee of Affairs﴾

[Qur'an 4:172]: ﴿ The Messiah would never be too proud …﴾

The deputation of Najran said: O Muḥammad, why do you disgrace our companion? He (PBUH) asked: ((And who is your companion?)) They replied: Jesus, He (PBUH) said: ((what did I say about him?)) They replied: You say: he is the servant of Allah and His Messenger. He (PBUH) said: ((It is not a disgrace for Jesus to be a servant of Allah)). They said: No, it is. Thus, Allah revealed: ﴿ The Messiah would never be too proud…﴾ The Messiah

(1) **[1207] The assessment of the reliability of the chain of transmitters:**
- Al-Habibi, it was said: Al- Ḥākim accused him of lying.
The authentication of Hadith:
- I did not find this story mentioned in any other sources.

will never scorn or disdain to be. The original meaning of ﴿'Anafah﴾ refers to avoidance and pride like they said: the tears is "nakaftu" is to wipe them with your finger. The poet said:

They are far away, so, whenever I remember the past gatherings, my tears flow continually, without stopping.

﴿To be a servant of Allah, nor would the angels nearest to Allah…﴾: the angels who bears the Throne, they also do not reject haughtily to be servants of Allah, because of the infidels who considered the angels as gods, so He reminded and warned them, saying: ﴿ Those who are too proud and arrogant to worship Him will be brought before Him all together﴾: both the haughty and the believer will assuredly be mustered.

[Qur'an 4:173]:﴿ As for those who believe and do good, He will reward them in full and increase them out of His grace…﴾ there will be bounties which no eye has seen, no ear has heard and no human heart has ever perceived, ﴿but those who are too proud…﴾ to be His servants, ﴿and arrogant…﴾ to prostrate to Allah, ﴿He will subject them to a painful punishment. And besides Allah they will find no protector or helper﴾.

Then, He said: ﴿Allah is the Guardian of the believers﴾ [Qur'an 2:257].

[Qur'an 174 :4]: ﴿ O humanity! There has come to you conclusive evidence from your Lord…﴾ the evidence refers to Muḥammad (PBUH), ﴿…and We have sent down to you a brilliant light.﴾

[Qur'an 4:175]: ﴿ As for those who believe in Allah and hold fast to Him, He will admit them into His mercy and grace and guide them to Himself through the Straight Path.﴾

[Qur'an 4:176]: ﴿ They ask you ˹for a ruling, O Prophet˺. Say, ﴿Allah gives you a ruling regarding those who die without children or parents…﴾

Muḥammad bin Al-Munkadir and Abū Al-Zubayr narrated on the authority of Jābir bin ʿAbdullāh who said: I fell ill, and the Prophet (PBUH) and Abū Bakr came to me on foot to visit me. As I was unconscious, he

performed ablution and sprinkled water on me; so I became conscious. I said: Messenger of Allah, how should I do in my property, as I only have nine sisters, and I have neither a parent nor a son. He said: He did not answer me. Then he left, then came back to me: ((O Jābir, I do not see you dead due to this illness, and Allah has revealed about your sisters that they inherent two-thirds)) then, he (PBUH) recited this verse: (They ask you ˹for a ruling, O Prophet˺. Say, ﴿Allah gives you a ruling regarding those who die without children or parents…﴾ to the end of the surah, so Jābir said: this verse is revealed about me.(1)

Al- Kalbī on the authority of Abū Sālih on the authority of Ibn ʿAbbās said: this verse was revealed about Jābir bin ʿAbdullāh and his sister. He said to the Messenger of Allah (PBUH): O Messenger of Allah, I have a sister, so what is my inheritance after her death? So, this verse was revealed (2), and it began with the man, as it is said: he died before his sister.

[1208] with the chain of transmission of Rauh, Shu`bah narrated, on the authority of Qtādh, who said: They were concerned about the "kalāla" (those who die and leave no descendants or ascendants as heirs), so they asked the Prophet (PBUH); thereafter, Allah the Almighty revealed this verse.

﴿They ask you ˹for a ruling, O Prophet﴾: they ask you for legal decision, Say, ﴿Allah gives you a ruling regarding those who die without children or parents…﴾ Al-Shaʿbī said: Abū Bakr and ʿUmar, May Allah be pleased with

(1) It was reported by Al-Bukhārī in the Book of Patients, Chapter: To visit an unconscious person (5651), Muslim in the Book of the Rules of Inheritance, chapter: Inheritance Of The Kalalah (1616), and Al-Nasa'i in his book ((Interpretation)) 1/419 (154), and others from Muḥammad bin Al-Munkadir on the authority of Jaber.
- It was reported by Abd bin Hamid in ((Al-Mukhtab)) (1064) and Abū Dāwūd, The Book of the Rules of Inheritance, chapter: A Person Who Has No Son But He Has Sisters (2887), and Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 6/231, and by others on the authority of Abi Al-Zubayr, on the authority of Jaber.

(2) **The assessment of the reliability of the chain of transmitters:**
- In this hadith, Al- Kalbī is accused of lying.
- The The authentication of Hadith of Jaber and his sister has already been mentioned.

them, disagreed regarding Kalāla. Abū Bakr said: it is apart from the children, and ʻUmar said: It is apart from the parent and children. Then, ʻUmar said: I am ashamed of Allah to go against Abū Bakr.

ʻUmar said: Three issues that we would deeply prefer the Prophet (PBUH) had made them clear to us: the Kalāla, the caliphate, and the types of usury.

Muḥammad bin Sirin said: This verse was revealed and the Prophet (PBUH) was on his way to the Farewell Pilgrimage, next to him was Hudhaifah bin Al-Yaman, and next to Hudhaifah bin Al-Yaman was ʻUmar, so the Prophet (PBUH) recited it to [392] Hudhaifah, and Hudhaifah recited it to ʻUmar. When ʻUmar was appointed as caliph, he asked Hudhaifah about it, hoping that he would have its interpretation. Hudhaifah said to him: By Allah, you are an idiot, if you thought that your caliphate would make me tell you what I did not tell you when the Messenger of Allah (PBUH) recited it. I recited it to you as the Messenger of Allah did, and by Allah I will never add anything. ʻUmar said: I did not meant that, may Allah bless you. Then ʻUmar said: Oh Allah, the Kalāla may be clear to whosoever, however it is not clear to me, and it may be understood to whosoever, but I cannot understand it.

Tariq bin Shihab said: ʻUmar, May Allah be pleased with him, gathered the companions of the Prophet (PBUH) in assembly, and said: today, I completely decide on kalāla. At that time, a serpent came out in the house, so they hastily scattered; he said: If Allah Almighty wanted this issue to be decided, He would have never scattered us.

Abū Al-Khair said: I asked ʻUqbah about Kalala, and he said: Do you not wonder who the questioner is! Nothing is as difficult for the Companions of the Prophet (PBU) as it is the Kalala.

ʻUmar, May Allah be pleased with him, delivered a sermon on Friday and said: By Allah, I do not leave behind me any problem more difficult than that of Kalāla. I did not refer to the Messenger of Allah (PBUH) more repeatedly than in case of the problem of Kalāla, and he (the Holy Prophet) never showed more annoyance to me than in regard to this problem, so much so that he

poked my thigh and said: ((‘Umar, does the verse revealed in summer season, at the end of Surat Al-Nisāa not suffice you?)).

Abū Bakr Al-Siddiq, may Allah be pleased with him, said in his sermon: the first verse of Surat Al-Nisāa Allah Almighty revealed about shares concerning the child and the parent, the second verse was revealed about the husband and wife, and the step-brothers (from the mother), the verse with which He concluded Surat al-Nisa was revealed in relation to the step-brothers and step-sisters, and the verse with which He concluded Surat al-Anfal was revealed that as ordained by Allah, blood relatives are more entitled to inheritance than other.

Al-Bara’ bin ‘Azib told that the last Sura that was revealed was Bara’a, and the last Verse that was revealed was: (They ask you ⌜for a ruling, O Prophet…).

As-Suddi said: The last verses of the Qur’an that were revealed are three: ﴿Allah makes ⌜this⌝ clear to you so you do not go astray﴾, ﴿but if they turn away, then say, ⌜O Prophet, ⌝ ﴿Allah is sufficient for me﴾ [Qur’an 9:129) and ﴿Be mindful of the Day when you will ⌜all⌝ be returned to Allah﴾ [Qur’an 2:281].

﴿…If a man dies childless and leaves behind a sister, she will inherit one-half of his estate, whereas her brother will inherit all of her estate if she dies childless. If this person leaves behind two sisters, they together will inherit two-thirds of the estate. But if the deceased leaves male and female siblings, a male’s share will be equal to that of two females. Allah makes ⌜this⌝ clear to you so you do not go astray. And Allah has ⌜perfect⌝ knowledge of all things.﴾

Sūrat l-māidah (The Table spread with Food)

It is madinan, and the Messenger of Allah (PBUH) recited it in the Farwell Sermon; he said **((O people, Surat Al-Māidah is one of the last revelation of the Qur’an so treat its permissible things as permissible and its prohibited things as prohibited)).**

It is eleven thousand, nine hundred and thirty-three letters, two thousand eight hundred and four words, and one hundred and twenty-three verses.

[1209] Abū ʿAbdullāh bin Fnjwyh transmitted to us on the authority of Abū Bakr bin Mālik Al-Qutai'I, on the authority of ʿAbdullāh bin Aḥmad bin Ḥanbal, on the authority of his father, on the authority of Ḥasan, on the authority of Ibn Lahi`ah, on the authority of Huyay bin ʿAbdullāh on the authority of Abū Abd Al-Rahman Al-Hubli, he said: I heard "Abdullāh bin ʿAmr saying: Surat Al-Māidah was revealed to the Messenger of Allah (PBUH), while he was on his camel, and it was unable to carry him so, he got off it [(1)].

[1210] Abū Al-Hussain Al-Khabazi reported to us - more than once - on the authority of Abū Bakr Al-Ismaili and Abū Al-Sheikh Al-Asbahani, on the authority of Abū Isḥāq Ibrāhīm bin Sharīk, on the authority of Aḥmad bin Yūnus Alyrbw'y, on the authority of Salam bin Salim Al-Mada'eni, on the authority of Hārūn bin Kathrī, on the authority of Zaid bin Aslam, on the authority of his father, on the authority of Abū Umamah, on the authority of Ubay bin Ka'b, who said: The Messenger of Allah (PBUH) said: **((Whoever recites Surat Al-Māidah will be given according to the number of every Jew and Christian who breathes in the world, ten rewards as well as ten sins will be wiped out, and he will be raised in status ten degrees)).**[(2)]

[Qur'an 5:1]:﴿ O believers ! ﴾ "yāayyuhā", (yā): for calling out, "ayyu" is demonstrative pronoun, "hā": for attention. "Believers" is nominative due to the substitute. ﴿…Honour your obligations…﴾: the covenants. Azajaj said:

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(1) **[1209] The assessment of the reliability of the chain of transmitters:**
- The authentication of Hadith is weak, for Ibn Lahi'a and Huyay is missed.

The authentication of Hadith:
- It was reported by Aḥmad in ((Al-Musnad)) 2/176 (6643) from Ibn Lahi'a.

(2) **[1210] The assessment of the reliability of the chain of transmitters:**
- The authentication of Hadith is very weak, Al-Madaini is Matruk (discarded), and Hārūn is Majhul (unknown).

The authentication of Hadith:
- It was mentioned by Al-Zamakhshari in ((Al-Kashshaf)) 1/659 without a chain of transmission, and I did not find it with a chain of transmission by anyone other than Al-Tha`labi.

it is the most certain type of the covenants, it is said: I made a contract with so-and-so, i.e. I obliged him to do so. Its original meaning is to tie a thing to something else i.e., it is connected to it, just as a rope is knotted with a rope. To form a note; Al-Hutai'ah said:

A group of people, when they make a covenant with others

directly tighten the reins of the camel over which a rope is knotted.

They argued over what are the type of obligations?

Ibn Jurayj said: it refers to the People of the Book; O you who believed in the prior Books and Messengers, fulfill the obligations I entrusted to you regarding Muḥammad (PBUH) which are included in His saying: ﴿Remember﴾ when Allah made a covenant with the prophets, ﴿saying,﴾ ﴿Now that I have given you the Book and wisdom…﴾ [Qur'an 3:81], and ﴿﴿Remember, O Prophet,﴾ when Allah took the covenant of those who were given the Scripture to make it known to people﴾ [Qur'an 3:187].

Others said: it is general speech. Qtādh said: He meant by it the obligation that they made in the pre-Islamic era, as He said: ﴿as for those you have made a pledge to…﴾[Qur'an 4:33].

Ibn 'Abbās said: they are the vows of oaths and the Qur'an.

Others stated: these are the contracts that people hold.

They argued over the type of livestock mentioned: ﴿…All grazing livestock has been made lawful to you…﴾ Al- Ḥasan, Qtādh, Al-Rabi`, Al-Ḍaḥḥāk and As-Suddi said: They are all type of livestock.

Al-An'am (livestock): refers to cows, sheep, and camels, indicated by the Almighty's saying: ﴿ Some cattle are fit for labour, others are too small…﴾ [Qur'an 142 :6], then He determined them, saying: ﴿ Allah has created﴾ four pairs: a pair of sheep and a pair of goats…﴾[Qur'an 144 ,143 :6]. Clearly, He wanted to make lawful the livestock from which the pre-Islamic people forbade themselves.

Al-Sha'bī said: the livestock refers to the dead embryos that are found in the wombs of their mothers when they are slaughtered.

Attia Al-Awfi narrated on the authority of Ibn ‘Umar about His saying: ﴿…All grazing livestock has been made lawful to you…﴾, he said: What is in their wombs(an embryo), so he said: I said: in case that it is found dead, could I eat it? He replied: Yes, it is like its lungs and liver.

Qabūs narrated on the authority of his father, on the authority of Ibn ‘Abbās that a cow was slaughtered, and an embryo was found in its womb. Abū Sa’īd Al-Khudri said: We asked the Messenger of Allah (PBUH) about the embryo? He said: **((its slaughter is included when its mother is slaughtered)).**

Al- Kalbī said: the livestock means the beast of cattle such as antelopes, wild cows and zebras, but it is called livestock because every living being that does not use the bodily senses and mental power is an animal because it is not aware to behave reasonably.

﴿… Except what is hereby announced to you…﴾ recited to you from the Qur’an what is forbidden to you, as His saying: ﴿ Forbidden to you are carrion…﴾[Qur’an 3 :5] to ﴿and what is sacrificed on altars﴾ and ﴿Do not eat of what is not slaughtered in Allah’s Name. for that would certainly be ˹an act of˺ disobedience…﴾[Qur’an 3 :5]

﴿…and hunting…﴾Al-Akhfash said: It is accusative circumstantial adverb: fulfill the obligations, and hunting is not lawful to you; it implies the meaning of prohibition.

Al-Kisā’ī said: It is circumstantial adverb of His saying: ﴿All grazing livestock has been made lawful to you,﴾ ﴿except what is hereby announced to you and hunting,﴾ as you say: all foods are lawful, without spoiling it.

The verse means: all livestock are lawful for you, except for those of them that are wild, and hunting is not permissible for you while Ihram.

His saying: ﴿…while on pilgrimage…﴾ (ḥurumun) recited by the majority of the reciters with dammah on the ra’, while Yaḥyá bin Ya’mar recited (ḥurumun) with sūkūn on the ra’ due to the large number of diacritics, and both of them are the plural form of “haram”, it is said: a man is haram, hirm, mūhrim, halal, helal, hil, and mūhil.

﴿… Indeed, Allah commands what He wills﴾: nobody can hold back what He want.

[Qur'an 5:2]: ﴿ O believers ! Do not violate Allah's rituals ˹of pilgrimage˺ …﴾ This verse was revealed in Al-Hatam, and his name is Shuraih bin Dhubay'ah - Ibn Hind - bin Sharhabil Al-Bakri. He arrived at Medina, he left his horses outside Medina, thereafter, entered alone to meet the Prophet (PBUH), and said: What are you calling people for ? He replied: ((the testimony that there is no god but Allah, performing prayer, and payment of Zakat)). He replied: well, but I know rulers, I do not take any decision without their counsel, and perhaps I embrace Islam and bring them with me. The Prophet (PBUH) previously said to his companions: ((A man from Rabi'ah will enter upon you, speaking with the tongue of Satan)). When Shuraih left, the Messenger of Allah (PBUH) said: ((He came with the face of a disbeliever, he left perfidious, and this man is not a Muslim)). Thereafter, when passing by Medina, he found a camel, so he got on it and went off, saying:

They slept, while ibn Hend did not

Like lots who made it suffered

With fleshy leg and wide feet (walking speedily)

The night brought it together with Hattam (a powerful and ruthless Knight)

He is not a shepherd of camels or sheeps

He is not a butcher too

The enemy is coming around, so it is the time to get stronger, O Ziym (name of the horse of camel)

In the next year, he was one of the pilgrims of Bakr bin Wael from Al-Yamama, with a great trade, holding their Hadi (sacrificial animals), so the Muslims said to the Prophet (PBUH): here Hatam is performing Hajj, so give us a free hand (to kill him). The Prophet (PBUH) said: ((he took his Hadi out garlanded)), they said: O the Messenger of Allah we used to do so in ignorance era, however, the Prophet (PBUH) refused, so Allah the Almighty revealed: ﴿ O believers ! Do not violate Allah's rituals ˹of pilgrimage˺ …﴾.

Ibn ʿAbbās and Mujāhid commented: It refers to the rites of Hajj, and the polytheists used to perform pilgrimages and slaughter sacrificial animals, so the Muslims wanted to attack them, but Allah forbade them, as He said: ﴿ And whoever honours the symbols of Allah, it is certainly out of the piety of the heart﴾ [Qur'an 22:32].

ʿAttia narrated on the authority of Ibn ʿAbbās who said: It is to hunt while you are in the sacred case, as He said: ﴿ When pilgrimage has ended, you are allowed to hunt﴾.

ʿAtaa: Allah's rituals: Allah's prohibitions, avoiding His wrath, and adhering to His obedience.

As-Suddi: Allah's Sacred Precincts.

Abū ʿUbaida: they are the sacrifice that are slaughtered as rituals, stabbed in its hump and taken out garlanded to be sacrificial animals.

(Aleash'ar): means the sign, as it is mentioned in the hadith when the head of ʿUmar bin Al- Khiṭāb was injured: it was said (Asha'ra) which means the head of the Commander of the Faithful started to bleed, as if he became marked with a sign, accordingly, this word is based on the pattern (fa'ilah) of the morphological balance which means (mifi'la).

Al-Kumait said:

We will kill them, generation after generation

as if they became sacrificial animals

It is supported by His saying: ﴿ We have made sacrificial camels ˹and cattle˺ among the symbols of Allah, in which there is ˹much˺ good for you…﴾ [Qur'an 22:36]

It was said: Rituals: customs

Al-Qutaibi said: the singular for in Arabic of Allah's rituals (sha'r) is (shaʿīra), and it is every sign of Allah's obedience.

﴿…The sacred months…﴾: do not violate it by fighting as He said: They ask you ˹O Prophet˺ about fighting in the sacred months. Say, ﴿Fighting during these months is a great sin…﴾ [Qur'an 2:217].

Ibn Zayd said: It is reallocating the sanctity, for they adjust the sanctity one year and uphold it in another, such as his saying: ﴿ Reallocating the sanctity of ˹these˺ months is an increase in disbelief…﴾ [Qur'an 9:37]

﴿… the sacrificial animals…﴾: Everything that is slaughtered during Ihram in the Sacred House, the Ka'bah, such as camel, cow, sheep, or something else.

﴿ …the ˹offerings decorated with˺ garlands…﴾: most of the scholars said: they are gifts, and garlands means those animals wearing necklaces. In the pre-Islamic era, when they came out of the Sacred House, they marked their camels using the bark of a tree in the Sacred House, so no one would attack them. If they went out to the Sacred House, they marked their gifts by wearing necklaces, so that it was a mark of sacrifice, accordingly none would harm them, so Allah forbad to harm one of them.

Further, Mutarrif bin Al-Shakhīr and Atā' said: They are the necklaces, because the polytheists used to mark themselves using the bark of the Samur trees in Makkah to protect themselves against any attack. Then, Allah the Almighty forbade cutting down its trees for marking purpose, as did the people of Jahiliyyah.

﴿… nor those ˹pilgrims˺ on their way…﴾: coming ﴿to the Sacred House…﴾: the Ka`bah.

Al''msh recited (walā āmmīn), it is genitive, as His saying: ﴿ hunting while on pilgrimage﴾.

﴿… seeking…﴾ longing for, ﴿… their Lord's bounty…﴾: earning by trading ﴿…and pleasure…﴾: its meaning is: according to what they claim, since the infidel has no share in His pleasure, as He said: ﴿ Now look at your god﴾ [Qur'an 97 :20], and so on, Allah will not be pleased with them until they believe.

Qtādh said: it is to make their livelihood better, and not to hasten their punishment in this world.

It was said: Seeking bounty for the believers and polytheists in general, and seeking pleasure for the believers in particular; since both Muslims and disbelievers were performing Hajj. Likewise, the recitation of Hamid bin Qais: ﴿seeking their Lord's bounty﴾ addressing the believers, and this verse is abrogated by the Allah the Almighty's saying: ﴿ kill the polytheists ˹who violated their treaties˺ wherever you find them…﴾ [Qur'an 9:5] and ﴿so they should not approach the Sacred Mosque after this year﴾ [Qur'an 9:28]. Thus, it is not permissible for a polytheist to perform Hajj, and the infidel shall not feel secure due to sacrificial animals, necklaces and Hajj.

﴿… When pilgrimage has ended…﴾: you have taken off the Pilgrims garb, ﴿…you are allowed to hunt…﴾: you may go hunting, i.e., it is permissible and you have the choice, as He said: ﴿ Once the prayer is over, disperse throughout the land and seek the bounty of Allah﴾ [Qur'an 62:10] and ﴿ Do not let the hatred of a people who once barred you﴾.

[1211] Abū Muḥammad Al-Asbahani and Abū Sālih Al- Bayhaqī transmitted to us on the authority of Abū Ḥātim Makki bin ʿAbdān Al-Tamimi, on the authority of Aḥmad Abū Al-Azhar, on the authority of Rawh bin ʿUbadah, on the authority of Shibl, on the authority of Ibn Abi Najih, on the authority of Mujāhid who said: a Muslim killed an ally of Abū Sufyān, from Hudhail, on the day of the conquest in Arafat, because he was killing allies of Muḥammad. Then, the Messenger of Allah (PBUH) said: **((Allah curse whoever kills anyone in revenge as in times of Jahiliyah))**, thereafter, Allah revealed this verse [(1)], and the prophet (PBUH): **((every blood, property, revenge**

(1) **[1211] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission of the compiler is mursal (incomplete), and the sheikh of the compiler was not mentioned with criticism nor praise, and Al-Bayhaqī is mastur (veiled), but the hadith raised up to be hasan (good).

The authentication of Hadith:

- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 6/66 from Abi ʿĀṣim, on the authority of ʿIsa, on the authority of Ibn Abi Najih, on the authority of Mujāhid, and this is mursal (incomplete).
- It was also reported by Al-Bayhaqī in ﴿Al-Sunan Al- Kubrá﴾ 8/71, At-Ṭabarānī

of Ignorance period, is beneath these two feet of mine (i.e. is abolished), except for the custodianship of the Ka'bah and the provision of water for the pilgrims)).

Others said: It was revealed about the pilgrims of the infidels of the Arabs.

Al''msh, 'Isa, and Yaḥyá bin Abi Kathīr recited ﴿…Do not let…﴾ (yajrimannakum) with dammah on the ya' while others recited it with fath, and both of them are two accepted ways; but reciting it with fath is sounder and more popular according to Abi 'Ubaid, and Abi Ḥātim.

It is more popular, even if the other is also used, Abū 'Ubaid.

They differed about its meaning, so Ibn 'Abbās and Qtādh said: do not let the hatred of a folk barred you.

Abū 'Ubaida said: It is said: So-and-so seriously obliged me to do such-and-such as the poet said:

I deeply stabbed Abū 'Uyayna

that seriously obliged Fazara to get anger

Al-Muraj said: to press you.

Al-Farrā': not to provide you a sin, and it is said: So-and-so is the provider of his family, i.e., the one who supplies them.

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in ((al-Mu'jam al-kabīr)) 22/191 (500), and Al-Ḥākim in ((Al-Mustadrak)) 4/389 from Al- Zahrī, on the authority of Muslim bin Yazīd, on the authority of Abū Shuraih. Al-Khuza'i, however Al-Ḥākim said: Al- Zahrī on the authority of 'Aṭā' bin Yazīd, then he added: The chain of narration is sahih (authentic).

- However, Al-Ḥākim said: Al- Zahrī on the authority of Ata bin Yazīd, then he said: The chain of transmission is authentic.
- It was reported by Aḥmad in ((Al-Musnad)) 2/187 (6757), and Ibn Abi Shaybah in ((Al-Musannaf)) 13/391 (37901) from 'Amr bin Shu'aib, on the authority of his father, on the authority of his grandfather, and the narration text is: ((The most rebellious of people against Allah, Exalted and Glorified, is someone who kills another in the sacred precincts of Allah; kills someone other than his killer; or someone kills someone out of a pre-Islamic animosity.))
- Ibn Hibban reported it in ((Sahih)) and in ((al-Iḥsān)) 13/340 (5996) from Sinan bin Al-Ḥārith, on the authority of Talha bin Musraf, on the authority of Mujāhid, on the authority of Ibn 'Umar, through a long story.

Al-Hudhali said, describing Vulture as provider to its baby, saying: It provides its baby with food from the top of the mountain,

So, you can see the bones of the dead birds flowing from its mouth (to feed its baby).

Some said: It means they shall not have the right to do so, or not to force you, as His saying: ﴿Without a doubt, for them is the Fire﴾ [Qur'an 16:62]: they shall be in the Fire.

﴿…the hatred of a people…﴾: the enmity and abhorrence, and it is the gerund form of Arabic verb :shan't﴾. The scholars of Medina and Ash-Sham, ʻĀṣim, and Al'ʻmsh recited with sūkūn on the first nūn while other recited it with fatha, both are two accepted ways, rather the latter is sounder according to Abi ʻUbaid, and Abi Ḥātim; because most of the gerund nouns are of the pattern of the morphological balance; (fa'lan) with fath on (ain) (the middle letter of the word), for example, "darban", "nazwan", "sayalan", (fasalan) (nasalan) and so on.

﴿…who once barred you from the Sacred Mosque…﴾: Ibn Kathīr, Ibn Abi Isḥāq, and Abū ʻAmr recited "Inna" with kasra due to resumption and condition, according to Abū ʻUbeid, considering the recitation of ʻAbdullāh (inn yaṣaddūkum), others recited with fath on alf, hence it mean for they barred you i.e., let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression, according to Abū Ḥātim and Muḥammad bin Jarir.

Ibn Jarir said: there is no argument among the scholars that this surah was revealed after the story of Al-Hudaibiya, so the shutting out of the Sacred Mosque has already been mentioned.

﴿…provoke you to transgress…﴾: to kill them and seize their property, ﴿… Cooperate with one another…﴾: help and assist one another; (mut'awuna) is an overweight woman. ﴿… in goodness…﴾: adherence to obedience, ﴿… and righteousness…﴾: avoiding disobedience.

﴿… and do not cooperate in sin and transgression…﴾: disobedience and injustice.

[1212] Ibn Fnjwyh transmitted to us on the authority of Abū Bakr bin Mālik Al-Qutai'i, on the authority of ʿAbdullāh bin Aḥmad bin Ḥanbal, on the authority of ʿUbayy on the authority of Abd Al-Rahman bin Mahdi, on the authority of Mu'awiyah bin Saleh, on the authority of Abū Abd Al-Rahman As-Salmi who said: I heard Wabisah bin Ma`bad, the companion of the Prophet (PBUH) say: **((Have you come to ask about righteousness and sin)), he replied: By Him Who has sent you with the Truth, I had come to ask about it. He replied: ((Righteousness is that with which the soul is tranquil and the heart is tranquil, but sin is that which rouses suspicion in the soul and is perplexing in the breast, even if people give you a decision in its favour))**[1].

[1213] Ibn Fnjwyh transmitted to us on the authority of Al-Fadl bin Al-Fadl Al-Kindi, on the authority of Aḥmad bin Makram Al-Barti - in Baghdad - on the authority of ʿAlī bin Al-Madini, on the authority of Zaid bin Al-Habbab, on the authority of Mu`awiyah bin Sālih, on the authority of ʿAbd-al-Raḥmān bin Jubair bin Nafīr Al-Hadhrami, on the authority of ʿUbay, on the authority of Al-

(1) **[1212] The assessment of the reliability of the chain of transmitters:**

- As for As-Salmi's narration, it is debatable: Is he Abū ʿAbd al-Raḥmān who is the abovementioned and who was mentioned in some sources of narration, or is he Abū ʿAbdullāh who was mentioned in other sources?
- The first is trustworthy, the second is unknown, and Hammad traced him but it is not accepted, because Al-Zubayr's narration is Da'if (weak) and he narrates deined narrations, and he did not hear from Ayyūb.
- However, the hadith is sahih from another chain of narration, which will be mentioned later.

The authentication of Hadith:

- It was reported by Aḥmad in ((Al-Musnad)) 4/227 (17999) from ʿAbd al-Raḥmān bin Mahdi on the authority of Mu`awiyah… but he said: Abū ʿAbdullāh Al-Sulami is majhul (unknown), and as for Abū ʿAbd al-Raḥmān, he did not reported a narration on the authority of Wabisa, and the sound view is what is mentioned in ((Al-Musnad)).
- Then he reported it 4/228 (18001) from the way of Hammad bin Salamah, on the authority of Az-Zubair bin Abd Al-Salam, on the authority of Ayyūb bin ʿAbdullāh bin Makraz, on the authority of Wabisah, and Al-Zubayr's narration is Da'if (weak), and he did not hear from Ayyūb.
- It was also reported by Abū Ya'la in ((Al-Mafarid)) (p. 98), and At-Ṭabarānī in ((al-Muʿjam al-kabīr)) 22/148 (403).

Nawas bin Sam'an Al-Ansari, he said: I asked the Messenger of Allah (PBUH) about virtue and sin, and he said: ((Virtue is noble behaviour, and sin is that which creates doubt and you do not like people to know about it.))[1]

﴿…And be mindful of Allah. Surely Allah is severe in punishment﴾ [Qur'an 5:3]:﴿ Forbidden to you are carrion…﴾ He forbade every cattle with fresh and running blood which Allah has permitted to eat, in case that it is dead without being slaughtered, on the other side, the dead fish and the locusts are permissible to eat because they have no running blood.

﴿… blood…﴾: He mentioned blood generally and explained it in details in another verse, saying: ﴿ running blood﴾ [Qur'an 6:145] because the liver and spleen are blood but they are both halal since they are not running.

[1214] (Ibn Fnjwyh) reported to us on the authority of Abū Sa'īd Aḥmad bin ʻAlī bin ʻUmar bin Hubeish Al-Razi, on the authority of Muḥammad bin Ayūb Al-Razi, on the authority of Said bin Manṣūr on the authority of Abd Al-Rahman bin Zaid bin Aslam, on the authority of his father, on the authority of Ibn ʻUmar who said: the Messenger of Allah (PBUH) said: **((Two types of animals which have died a natural death and two types of blood have been made allowable to us, the two which die a natural death being the fish and the locust, and the two types of blood being the liver and the spleen))** [2].

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(1) **[1213] The assessment of the reliability of the chain of transmitters:**
- Muawiyah bin Salih is mentioned in the chain of narration of the compiler, and the hadith is well-authenticated as it will be mentioned later.

The authentication of Hadith:
- It was reported by Muslim, The Book of Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: Meaning Of Righteousness And Sin (2553), At-Tirmidhi, The Book of Zuhd, Chapter: What Has Been Related About Righteous and Sin (2389), Al-Bayhaqī in (Al-Sunan Al- Kubrá) 10/192, and Ibn Hibban in ((Sahih)) and in ((al-Iḥsān)) 2/123 (397), and others from ʻAbd al-Raḥmān bin Jubair bin Nafir on the authority of his father, on the authority of Al-Nawwas, as well as it was reported on the authority of Abū Thaʻlaba Al-Khashni, according to Aḥmad in ((Al-Musnad)) 4/194 (17742), and Wathilah according to Al-Tabarani in ((Al-Mu'jam Al-Kabir)) 22/81 (197).

(2) **[1214] The assessment of the reliability of the chain of transmitters:**
- The chain of narration is da'if (weak) due to ʻAbd al-Raḥmān, but the hadith is sahih (authentic) from another chain of narration as it will be mentioned later.

The authentication of Hadith:
- It was reported by Ahmed in ((Al-Musnad)) 2/97 (5723), Al-Shafi`i in ((Al-

﴿…and swine…﴾: everything from swine is forbidden, but He mentioned its flesh in particular, because it is the greatest of its benefits.

﴿… what is slaughtered…﴾:invoked ﴿…in the name of any other than Allah…﴾: over which any name other than Allah's has been invoked.

﴿… what is killed by strangling…﴾: Abū Maisarah said: There are eighteen obligations in Surat Al-Māidah which they do not mentioned in other surah in the Qur'an. Moreover, it is the last Surah was revealed, and it has no cases of abrogation.

﴿… what is killed by strangling, beating, a fall, or by being gored to death; what is partly eaten by a predator unless you slaughter it; and what is sacrificed on altars. You are also forbidden to draw lots for decisions…﴾, ﴿… Also what is caught by your hunting animals and birds of prey which you have trained…﴾, ﴿… Similarly, the food of the People of the Book… ﴾, ﴿…And ˹permissible for you in marriage˺ are chaste believing women as well as chaste women of those given the Scripture before you…﴾ complete purification ﴿… When you rise up for prayer…﴾, ﴿As for male and female thieves…﴾, ﴿…Do not kill game while on pilgrimage…﴾ to His saying: ﴿ And Allah is Almighty, capable of punishment﴾, ﴿ Allah has never ordained the ˹so-called˺ baḥîrah, sâ'ibah, waṣîlah, and ḥâm camels…﴾, and

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Musnad)) 2/340, Abd bin Hamid in ((Al-Muntakhb)) (p. 260) (820), and Ibn Majah, The Book of Hunting, Chapter: Hunting fish and locusts (3218), Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 1/254, and Al-A'qili in ((Ad-Du'afa)) 2/331 from Abd Al-Rahman bin Zaid bin Aslam, on the authority of his father, on the authority of Ibn 'Umar. Abd Al-Rahman's narration is da'if (weak), as well as his brother Abdullah, on the authority of his father, on the authority of Al-Daraqutni in ((Al-Sunan)) 4/272, and Abdullah's narration is da'if (weak).

- Al-Bayhaqī also reported it in ((Al-Sunan Al- Kubrá)) 1/254 on the authority of Ibn Wahb, on the authority of Sulaymān bin Bilal, on the authority of Zaid bin Aslam, on the authority of Ibn 'Umar, with a mawquf (stopped) narration, and this is an authentic chain of narration, and Abū Zaraa said: The mawquf is more authentic.
- See: ((Ilal Al-Hadith)) by Ibn Abi Ḥātim 2/17.
- Such hadith is not taken by opinion, so it is considered to be marfu' (raised narration).
- See: ((Talkhis Al-Habir)) by Ibn Hajar 1/26.

His saying: ﴿ When death approaches any of you, call upon two just Muslim men to witness…﴾.

﴿…what is killed by strangling…﴾: which is strangled until death, Ibn ʻAbbās said: The people of the pre-Islamic era used to suffocate a sheep, even if it died, they ate it.

﴿… beating…﴾: was beaten with wooden stick until it died, Qtādh said: The people of the pre-Islamic era used to beat it with sticks, even when it died, they ate it. (waqaza), (yaqiz) and (waqzan) are derived from (mawqūdhatu), in case that it is beaten to the extent that he is about to die. Al-Farazdaq said:

It raises its legs to beat and hit the clave's neck, preventing it from feeding

And its milk comes down poor in the form of drops, instead of pouring.

﴿… a fall…﴾: the dead through falling from a height or from well.

﴿…or by being gored to death…﴾: which has been killed by (the goring of) horns. The feminine (hā') is included in the pattern of the morphological balance (fa'īl) means (fa'il) (doer), if it means (maf'ūl) (object), both feminine and masculine references become the same; for example, a greased (dahīn) beard, a kohled (kahīl) eye and henna painted (khadīb) hand. The (hā') included here; because the noun does not precede in Arabic phrase, so if it was elided, it would not be clear whether it is a feminine or masculine adjective? The Arabs used to say like the above-mentioned, however, when the nouns are elided, the (hā') is attached to the adjectives i.e., (dahīna), (khadība), (dahīna), (ʻakīla), (zabīha) and (nasīka)

﴿… what is partly eaten by a predator…﴾: that is untrained, Ibn ʻAbbās recited (Wakeel Al-Saba'), Ibn Abi Zaida recited: (Waqilaht Al-Sabe'), and Al-Ḥasan and Talha bin Sulaymān recited (wama aqila Al-Sabe') with sūkūn; it is way of recitation.

Ḥasan bin Thabit said in ʻUtbah bin Abi Lahab:

No one will return this year to his family.

Because whoever is eaten by the wild beast will not return

Qtādh said: The people of Jahiliyyah used to eat the animal eaten by wild beasts killed.

﴿… unless you slaughter it…﴾: except what you have duly slaughtered before its expiry. (Atazkyyah) the slaughter means the jugular veins are completely cut off, and the blood flows out. It also described the teeth, as a year has passed since its teeth fully grew which refers to the complete growth and youth, and that is a sign of a complete strength, as the following proverb said: running of the six-year-old strong horses whose sets of their teeth are completely full, is always victorious.

The poet also composed:

He prefers them if they strive hard

When they are young and strong enough and their set of teeth are completely full.

It may refer to the intelligence, if a person reasonably thinks, and it is also said: The fire is described with (tazkyyah) when it is fully ignited. So ﴿unless you slaughter it﴾ means unless you find it still alive and slaughter it. Ibn ʿAbbās and ʿUbaid bin ʿUmair said: If it blinks, moves its tail, runs with its feet, or moves its body, it is permissible for you.

[1215] (Ibn Fnjwyh) reported to us on the authority of Abū Bakr Al-Sunni on the authority of Abū Abd Al-Rahman Al-Nisāi, on the authority of Muḥammad bin Bashar, on the authority of Muḥammad, on the authority of Shu'bah who said: I heard Hader bin Al-Muhajir Al-Bahili, on the authority of Sulaymān bin Yassar, on the authority of Zaid bin Thbet reported that a wolf bite a sheep, so they slaughtered it, so the Prophet granted permission to eat it [(1)].

(1) **[1215] The assessment of the reliability of the chain of transmitters:**
- The chain of narration is da'if (weak), but the hadith is sahih (authentic) from the chain of narration of Ka'b and others, so Zayd's hadith became more autheintic.

The authentication of Hadith:
- It was reported by Al-Nasaa'i in ﴿Al-Sunan Al- Kubrá﴾ 3/61 (4490), Ibn Majah, The Book of Slaughtering, Chapter: With what animals may be slaughtered (3176), Aḥmad in ﴿Al-Musnad﴾ 5/183 (21597), Al-Ḥākim in ﴿Al-Mustadrak﴾ 4/127, Ibn

[1216] Abū Bakr Al-Jawzqi reported to us on the authority of Aḥmad bin Muḥammad bin Yaḥyá Al-Bazzaz, on the authority of Sakhtawayh bin Maziar, on the authority of Mahboub bin Al-Ḥasan .

[1217] Abū ʻAbdullāh Al-Thaqafi reported to us on the authority of Abū Bakr Muḥammad bin Isḥāq, on the authority of Abū ʻAbd-al-Raḥmān Aḥmad bin Shuaib, on the authority of ʻAbdullāh bin Muḥammad bin ʻAbd-al-Raḥmān, on the authority of Ghandar, on the authority of Shu'bah.

[1218] Ibn Fanjawih reported to us on the authority of Abū Bakr Al-Sunni, on the authority of Al-Nisāi, on the authority of Muḥammad bin ʻAbdullāh bin Bazi', on the authority of Yazīd bin Zarī', on the authority of Khālid Al-Hadha', on the authority of Abi Qlābh, on the authority of Abi Al-Ash'ath Al-Sana'ani, on the authority of Shaddad bin Aus, who narrated that the Messenger of Allah (PBUH): **((Verily Allah has prescribed Ihsan (kindness) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal (in order to reduce his pain))** [(1)].

Hibban in ((Sahih)) and in ((al-Iḥsān)) 13/200 (5885), At-Ṭabarānī in ((al-Muʻjam al-kabīr)) (4882), and Al-Mizzi in ((Tahdheeb Al-Kamal)) 5/322, All of them transmitted from Shu'bah on the authority of Al-Hader bin Al-Muhajir.

- The permissibility of eating what was slaughtered with Marwah - which is the stone - has a witness of the hadith of Ka`b bin Mālik, i.e. his slave-girl was grazing sheep, then she saw a dying sheep, so she broke a stone by which she slaughtered it, so they informed the Prophet (PBUH), so he commanded them to eat it. It was also reported by Al-Bukhari, Hunting, Slaughtering (5501), and Ibn Hibban in ((Sahih)) and in ((al-Iḥsān)) 13/211, 212 (5892, 5893).
- Moreover, another reporter narrated it from Al-Shaʻbī on the authority of Muḥammad bin Safwan said: I slaughtered two rabbits with Marwah, so the Prophet (PBUH) commanded me to eat them. It was also reported by Abū Dāwūd, Book of Sacrifice (Kitab Al-Dahaya), Chapter: Slaughtering With Marwah (2822), Al-Nasa'i 7/197, and Aḥmad in ((Al-Musnad)) 3/471 (15870).

(1) **[1216-1218] The assessment of the reliability of the chain of transmitters:**

- Sakhtawayh is the sounder narration, according to the compiler, only Ibn Hibban reported it, and he is truthful and his narration is softely weak, and the hadith is authentic through another narration, as it will be clarified later.

The authentication of Hadith:

- It was reported by Muslim, Book of Slaughtering, Chapter: The command to be

[1219] Al- Ḥusayn bin Muḥammad bin Al- Ḥusayn reported to us on the authority of Aḥmad bin Ja'far, on the authority of Youssef bin ʻAbdullāh, on the authority of Abū Salama Al-Taboudaki, on the authority of Hammad, on the authority of ʻĀṣim, on the authority of ʻIkrimah who narrated that a man laid his sheep, and sharpened its blade to slaughter it, then, the Prophet (PBUH) said to him: ((do you want to kill her several times before you slaughter her))? (1)

﴿… and what is sacrificed on altars…﴾: some of them said: nuṣāb (altars) is an Arabic plural word, its singular form is anṣāb (altar), and it was said: It is a singular form, and its plural is ansāb, such as ʻuniq (neck) and ʻānāq (necks).

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proficient in slaughtering and killing, and to sharpen the blade (1955), Al-Nisa'i in ((Al-Sunan Al- Kubrá)) 5/199 (8658), and Abū Dāwūd, Book of Sacrifice (Kitab Al-Dahaya), Chapter: Regarding The Prohibition Of The Animals Being Confined (To Be Shot At), And, Being Gentle With Animal To Be Slaughtered (2815) and others, from Abi Qlābh, on the authority of Abi Al-Ash'ath, on the authority of Shaddad.

(1) **[1219] The assessment of the reliability of the chain of transmitters:**

- I did not find Yūsuf bin ʻAbdullāh in its chain of transmission, however Ikrimah's narration is musal (incomplete), but the hadith was authenticated by Al-Ḥākim, approved by Al- Dhahabī, and authenticated by Al-Haythami in ((Majma' Al-Zawa'id)) 5/33, Al- Albānī in ((As-Sahihah)) (24), and Hammad once considered it marfu' (raised), and another time he considered it connected to 'Ikrimah, and this difference is accepted, especially since it was traced by a reporter, i.e. Abdul-Rahim bin Sulaymān, according to Al- Bayhaqī, as it will be clarified in the The authentication of Hadith.

The authentication of Hadith:

- It was reported by ʻAbd-al-Razzāq in ((Al-Musannaf)) 4/493 (8608) from Mu'ammar, on the authority of ʻĀṣim Al-Ahwal, on the authority of Ikrimah, with a Mursal (incomplete) narration, likewise the complier reported.
- Further, Al-Ḥākim reported it in ((Al-Mustadrak)) 4/257 from ʻAbd al-Raḥmān bin Al-Mubarak, on the authority of Hammad, on the authority of ʻĀṣim, on the authority of Ikrimah, on the authority of Ibn ʻAbbās, with a chain of transmission raised to the Prophet (PBUH), and it was authenticated according to the conditions of the two sheikhs, and its wording: ((Do you want to kill it twice? Why did you not sharpen the knife before throwing it on the ground?)).
- Furthermore, it was reported by Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 9/280 on the authority of Abd Al-Rahim bin Sulaymān, on the authority of ʻĀṣim, on the authority of Ikrimah, on the authority of Ibn ʻAbbās, with a chain of transmission raised to the Prophet (PBUH, and its chain of narration is sahih (authentic).

Al-Ḥasan bin Sālih and Talha bin Muṣraf recited (Alnuṣub) with sūkūn on the "ṣad", and Al- Ḥusayn bin ʻAlī Al-Jaafi narrated on the authority of Abi ʻAmr (Alnuṣub) with fatha on the "nūn" and the sūkūn on the "ṣad". Al-Jahdari also recited it with fatha on the "nūn" and "ṣad" as a unified noun like the mountain and the camel, and the plural form is (anuṣāb), like "ajmal" (camels) and "ajbal"(mountains), all of which are ways of recitations, and it refers to something which is installed, as He said: ﴿ as if racing to an idol ˹for a blessing˺ ﴾ [Qur'an 70:43].

Further, they differed in the meaning of the altar. Mujāhid , Qtādh and Ibn Jurayj said: there were three hundred and sixty stones around the Sacred House. The people of Jahiliyyah used to sacrifice for it and spread the meat on it, as they used to hold in honor, worship, and sacrifice for these stones. Sometimes they replaced them with more favorable stones. It was said: they are idols, rather the idol is what is depicted and engraved, additionally, the others said: They are the erected idols.

Al-'Asha said: The idols that are fixed, do not worship them Rather than them, Allah is your Lord, so worship Him.

Then they argued; some said: it implies what was slaughtered in the name of the idols.

Ibin Zayd: ﴿and what is sacrificed on altars﴾ and ﴿and what is slaughtered in the name of any other than Allah﴾ [Qur'an 16:115] imply the same meaning.

Qutarab: ﴿and what is sacrificed on altars﴾ refers to what is slaughter for altars; the Arabic preposition (Ala) implies in the sense of the preposition (lam), and they alternate in speech as Allah the Almighty said: then ˹they will be told,˺ ﴿Greetings to you from the people of the right.﴾ [Qur'an 91 :56]: for you, and His saying: ﴿ but if you do wrong, it is to your own loss﴾[Qur'an 7 :17]: for you.

﴿…You are also forbidden to draw lots for decisions…﴾: coordinated to the previous, and "anna" is nominative which means He forbade to demand an oath or a ruling, through the divining of arrows. ﴿lots﴾: the arrows with no feathers and no head, and the singular form is "zalam" like ('Umar) and "qalam".

The poet said:

So if Jadhimah killed their leaders

Their women would practice divination by arrows.

As for(Practicing divination by arrows), according to what the scholars mentioned, that when one of the people of Jahiliyyah wanted to travel, conquer, trade, or otherwise, practice divination by arrows on which was written (My Lord forbade me), (My Lord commanded me), he completely submitted to the arrows.

Sa'īd bin Jubair said: The arrows were white pebbles, with which they used to practice divination.

[1220] ʿAbdullāh bin Hamid Al-Wazzan reported to us on the authority of Aḥmad bin Muḥammad bin Yūsuf, on the authority of Aḥmad bin Ibrāhīm, on the authority of Ya'qub, on the authority of ʿAbd-al-ʿAzīz bin Imran, on the authority of Hisham bin Ziyad bin ʿAbdullāh, on the authority of Muḥammad bin Isḥāq who said: Hubal was the greatest idol of the Quraish in Mecca, and it was on a well in the interior of the Ka'ba, before which gifts of the Ka'ba were collected. Around Hubal, there were seven arrows on which there are writings. An arrow is for the blood money, if they disagreed about the blood money, they practiced the divination by the seven arrows, so the one who found this arrow, he must pay the blood money. Another arrow on which was written (yes) for whatever the matter is, then they practiced it, and if the arrow of yes was found, they would blindly follow it, and an arrow on which was written (No) for whatever the matter is; if they practiced it and it was found, they would follow it. Additionally, an arrow of (among you), an arrow with poster, an arrow of (other than you), and an arrow of (water) when they planned to dig for water, they practiced all arrows involved the water arrow. If it appeared, they definitely would dig a well. Further, when they wanted to circumcise a boy, marry a woman, or bury a dead person, and when they defamed a person's lineage, they would go to Hubal with a hundred dirhams and camels and give them for the arrows owner. Then, they approached and said: O our God, this is so-and-so son of so-and-so, we wanted such-and-

such, so bring out the truth. They also say to the owner of the arrows: move them, and if the arrow of (among of you) they were submitted; on the other side, if the arrows of (other than you), he became an ally. In case that the arrow of poster brought out, he preserved his position among them without lineage or alliance, and if anything other than this came out, they were totally submitted. Moreover, if the arrow of [204] (No) came out, they would delayed it until they came again, so they settled their affairs according to the arrows [1].

Allah Almighty said: ﴿ this is all evil… ﴾ Mujāhid said: They are the dices of the Persians and the Romans with which they gambled.

It is chess, according to Sufyān bin Wak'a.

[1221] Ibn Fnjwyh reported to us on the authority of Al-Fadl bin Al-Fadl Al-Kindi, on the authority of Al-Ḥasan bin Dawūd Al-Khashab, on the authority of Suwaid bin Sa'īd, on the authority of Abū Al-Muhyya, on the authority of Abdullmalīk bin 'Umair, on the authority of Raja' bin Abi Haywa, on the authority of Abi Ad-Darda who said: the Messenger of Allah (PBUH) said:))**whoeverso soothsays, practices the divination by arrows or is affected by evil omen then it prevented him from traveling, he will not look at the higher ranks of Paradise on the Day of Resurrection))** [2].

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(1) **[1220] The assessment of the reliability of the chain of transmitters:**
- The chain of narration of the compiler to Ibn Isḥāq is very weak, but his view is clearly mentioned in his biography, as it is be mentioned in the The authentication of Hadith.

The authentication of Hadith:
- It was reported by by At-Ṭabarī in ((Jāmi' al-Bayān)) 6/77 from Ibn Humayd on the authority of Salamah, on the authority of Ibn Isḥāq.
- See: ((The Prophet's Biography)) by Ibn Hisham 1/160, in which the view of Ibn Isḥāq is mentioned.

(2) **[1221] The assessment of the reliability of the chain of transmitters:**
- The chain of narration of the complier is weak, for he mentioned Al-Khashab about whom there is no critisim nor praise raised, and Suwayd's narration is weak, as well as the narration of Raja' on the authority of Abi Darda' is mursal (incomplete), except that the hadith, for it is authenticated by the following proofs, so it is raised to be hasan (good). Indeed, the debate about marfu' (raised) and mawquf (stooped) narrations does not critisize the authenticity of the hadith; because the hadith is not taken by opinion, it is information about unseen issues and Hereafter

﴿…Today the disbelievers have given up all hope of ˹undermining˺ your faith…﴾: of you apostatizing from it, and it is recited through two ways. It was said: (ya'esa), (yaya's), (ya'san) and (ayisa), (ya'yas), (iyasan), (iyasa), according to An-Nadr bin Shumail.

﴿… So do not fear them; fear Me! Today I have perfected your faith for you…﴾: This verse was revealed on Friday, and it was the day of Arafah, after 'Asr (afternoon prayer), during the Farewell Pilgrimage, in the tenth year of the Hijri. Then, the Prophet (PBUH) was standing in Arafat on his she-camel called Al-'Adba', and the she-camel's humerus was about to break due to being weighty, so it lay down.

Tariq bin Shihab said: A Jewish man came to 'Umar bin Al- Khiṭāb and said to him: A verse you recite, if it was revealed to us, we would have taken that day as a festival. He asked him, which verse? He replied: (Today I have perfected your faith for you…), then 'Umar said: I know the day when it was revealed, and the place where it was revealed. It was on Arafa, the day of Friday, while we were with the Messenger of Allah (PBUH), standing at Arafat, both days - praise be to Allah - are festivals, and they are still festivals for Muslims as long as there is one of them left.

The authentication of Hadith:

- It was reported by Ibn Abi Shaybah in ((Al-Musannaf)) 8/572 (26811) on the authority of Shurek, on the authority of Abdul- Mālik ibn 'Umair, on the authority of Raja', on the authority of Abi Darda' with a mawquf (stopped) narration. Shurek was traced by Wakee' with mawquf (stopped) narration which is mentioned by Hinad in ((Az-Zuhud)) 2\605 (1294).
- Al-Thawri also traced him on the authority of Abdul- Mālik with marfu' (raised) narration, which is reported by At-Ṭabarānī in ((al-Mu'jam al-Awsaṭ)) 3/118 (2663), and Abū Na'īm in ((Ḥilyat al-awliyā')) 5/174.
- It was also reported by Al-Bayhaqī in ((Shu'b al-īmān)) 2/64 (1177) from Ibrāhīm bin Al-Mahdi on the authority of Abū Al-Mahya on the authority of Abd Al- Mālik.
- It was reported by Tammam in ((Fawā'id)) 3/168 (1444) from Ibrāhīm bin Yazīdon the authority of Raqabah bin Musqala, on the authority of Raja', on the authority of Umm Al-Darda', on the authority of Abi Al-Darda, with marfu' (raised) chain of narration.

NB: The text of the hadith, according to At-Tabarani, Tammam, and others, is: ((he will not enter the higher ranks of Paradise, whoever soothsays, practices the divination by arrows or is affected by evil omen then it prevented him from traveling)).

Ibn ʿAbbās said: That day was like five festivals, Friday, Arafa, the festivals of the Jews, Christians, and Magians. The feasts of all religions did not meet on one day before or after that day.

Hārūn bin Antara narrated on the authority of his father said: ﴿When Allah revealed this Ayah, ʿUmar (May Allah be pleased with him) wept, so the Prophet (PBUH) asked: ((What made you weep, ʿUmar?)) he replied: He said: it made me weep because]our religion was increasing , but it was completed, and nothing was completed except for a decrease. He (PBUH) said: ((You are right)).

This verse informed us of the Prophet's death and after which he (PBUH) lived for eighty-one days.

The scholars argues the meaning of this verse; some of them said: ﴿today﴾ means the day of the revelation of this verse ﴿…Today I have perfected your faith…﴾: the obligations, the sunnas, the limits, the duties, the lawful and the unlawful. After this verse, neither lawful nor unlawful, nor any of the religious obligations, was revealed, as Ibn ʿAbbās and As-Suddi said.

Saʾīd bin Jubair, Qtādh, and Al-Hakam said: ﴿…Today I have perfected your faith…﴾ then, no polytheist performed Hajj with you.

Some scholars also said: Allah Almighty gave this nation the types of knowledge and wisdom, all that He gave all the other messengers and nations and more.

The laws of the prophets had disappeared and decreased, however, the law of this nation remains, never abrogated, nor changed until the Day of Resurrection, according to some scholars.

It was also said: it is the only nation who believes in and accepts all prophets.

It was maintained: It is an increase in their numbers and it was only for this nation.

It was said: Allah Almighty gives this nation all the ways of guardianship, and its reasons.

[1222] I heard Abū Al-Qāsim bin Habib narrated on the authority of Abū Ja'far Muḥammad bin Aḥmad bin Sa'īd Ar-Razi, on the authority of Al- 'Abbās bin Hamzah, on the authority of Dhul-Nūn who said: We learned from the kings four things: the Book, the messenger, the robe of honor, and the guardianship; the Book is the most Noble, the most accessible, the most abundant in knowledge, and the most abundant in judgment. As for the Messenger, he is the best and the greatest among of them, and the robe of honor is a reward rather than borrowing; eventually, the guardianship is permanent until the Trumpet is blown [1].

﴿… Completed My favour upon you…﴾: fulfilled my promise as He said: ﴿ o˺ perfect My favour upon you…﴾ [Qur'an 2:150], clearly, he perfected his favour as they entered Mecca in safety while they were victorious and performed the pilgrimage reassuringly without getting in touch with the polytheist.

Al-Sha'abi said: This verse was revealed in Arafat, where the minarets of ignorance and their rituals were demolished, polytheism diminished, and no polytheist performed Hajj with them that year, and no naked person was going around the House.

As-Suddi said: I made you victorious over the Arabs.

﴿…and chosen Islam as your way. But whoever is compelled…﴾: but he who is forced by ﴿…by extreme hunger…﴾: starvation.

It is said: "khamiṣ" a man whose belly is empty and he is hungry, and khamṣan (for man) or khamsana (for woman) if their bellies are slim. (Khamṣ) with sūkūn or fatha means hunger, as the poet said:

The khamṣ (hunger) is deemed torment,

But if he has his meal, his heart sleeps calmly.

﴿… not intending to sin…﴾: Abū 'Ubaidah said: inclines to sin.

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(1) **[1222] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is da'if (weak), Ar-Razi's narration is weak.
The authentication of Hadith:
- It was not found.

Qutrub: inclined.

Almubarrad: deviant.

Al-Nakh'ai recited: (mutajānifin): deviated, they share the same meaning, it is said: (tajānif and tajānf) to deviate, like (ta'āhad and ta'ahad) to pledge.

Qtādh said: He does not intend to commit a sin, said by Al-Shafi'i.

Abū Hanifa said: He does not eat more than he is full.

﴿… then surely Allah is All-Forgiving, Most Merciful.﴾: there is an implicit sentence which is then he eats, surely Allah will forgive and bestow mercy upon him.

The Prophet (PBUH), defined the extreme hunger as:

[1223] ʿAbdullāh bin Hamid reorted to us on the authority of Aḥmad bin Muḥammad bin Yūsuf, on the authority of Aḥmad bin Ibrāhīm bin Shadhan, on the authority of Ya'qub bin Sufyān, on the authority of Abū ʿĀṣim Ad-Ḍaḥḥāk bin Mukhalled, on the authority of Al-Awza'i, on the authority of Ḥasan bin A'ttia, on the authority of Abū Waqid, may Allah be pleased with him, who said: ((As long as you do not have a morning drink or an evening drink or gather vegetables you may eat them)) [(1)].

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(1) **[1223] The assessment of the reliability of the chain of transmitters:**

- Its chain of narration is da'if (weak), for Ḥasan did not hear from Abū Waqid, and the reporter who is between Ḥasan and Abū Waqid is either Muslim bin Yazīdor Ibn Murthad, and I did not find any of them.

The authentication of Hadith:

- It was reported by Aḥmad in ((Al-Musnad)) 5/218 (21898), and Al-Ḥākim in ((Al-Mustadrak)) 4/139, and Ad-Darmi in ((Al-Sunan)) (2039), and At-Ṭabarī in ((Jāmiʿ al-Bayān)) 6/87 from different reporters on the authority of Al-Awza'i, on the authority of Ḥasan, on the authority of Abū Waqid. Ḥasan did not hear from Abū Waqid.
- It was also reported by Aḥmad in ((Al-Musnad)) 5/218 (21901), and At-Ṭabarānī in ((al-Muʿjam al-kabīr)) 3/251 (3315) from Al-Walid bin Muslim, on the authority of Al-Awza'i.
- Ibn Kathīr said in ((Interpretation of the Great Qur'an)) 5/57: only Aḥmad narrated it with this chain of transmitters, and it is sahih (accepted) according to the conditions of the two sheikhs, although it is considered a stopped narration.
- Further, it was reported by At-Ṭabarānī in ((al-Muʿjam al-kabīr)) 3/251 with the

[Qur'an 5:4]﴿ They ask you, ˹O Prophet,˺ what is permissible for them ˹to eat˺…﴾

Abū Rafi' said: Gabriel came to the Prophet (PBUH) and asked his permission, so he gave him the permission, but he slowed down, so the Messenger of Allah (PBUH) wore his cloak, went out, and said: ((We have given you permission, O Messenger of Allah)) He said: Yes, O Messenger of Allah (PBUH), but we (angels) do not enter a house in which there is a dog or a picture. Then, they found a puppy in their house.

[1224] Ibn Fanjawiya reported to us on the authority of Al-Sunni, on the authority of Al-Nisāi, on the authority of Muḥammad bin Bashar, on the authority of Muḥammad and Yaḥyá bin Sa'īd, on the authority of Shu'ba, on the authority of 'Alī bin Mudrik, on the authority of Abi Zur'a, on the authority of 'Abdullāh bin Naji, on the authority of his father, on the authority of 'Alī bin Abi Taleb, who narrated that the Messenger of Allah (PBUH) said: **((The angels do not enter a house in which there is a picture, a dog, or one who is defiled))** [(1)].

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narration of 'Abdullāh bin Kathīr, on the authority of Al-Awza'i, on the authority of Ḥasan, on the authority of Muslim bin Yazīd, on the authority of Abi Waqid, so he mentioned the transmitter between them, i.e. Muslim bin Yazīd.

- It was also reported by Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 9/356 with the narration of Isḥāq bin Rahawayh, on the authority of Al-Walid bin Muslim, on the authority of Al-Awza'i, on the authority of Ḥasan, on the authority of Ibn Murthad - or Abū Murthad - on the authority of Abū Waqid, then he added Ibn Murthad, or Abū Murthad.
- Al-Daraqutni said in ((Al-Ilal)) 6/300: according to Al-Walid bin Muslim and his transmitters, the preserved means adding a transmitter between Ḥasan and Abū Waqid, either Muslim bin Yazīd, Ibn Murthad, or Abū Murthad, and both of them were not found or mentioned as in the biography.

(1) **[1224] The assessment of the reliability of the chain of transmitters:**

- As for the chain of transmission, Naji Al-Hadrami is accepted, and I did not find any reporter traced him, and therefore his narration is da'if (weak) except one, as it is mentioned in ((Da'if Sunan Abi Dāwūd)) 1/76 (30) and he added the cause of criticism regarding the chain of transmitters, but the hadith is authentic except: ((or one who is defiled).)) likewise it will be explained in the The authentication of Hadith

As for the hadith of Abū Rafi', he said: He commanded me that the dogs should be killed in Medina. So I did, until I reached Al-'Aw'alī (villages on high ground outside Medina) where I found a woman in a place near Medina, who had a dog guarding her, so I had mercy on it, so I left it. Then, I came to the Prophet (PBUH) and I told him, but he ordered me to kill it, so I went back and killed the dog.

Ibn 'Umar said: I heard the Messenger of Allah (PBUH) - raising his voice: ((Kill the dogs)), he said: We used to meet a Bedouin woman entering Medina with her dog, then we would kill it, so the Messenger of Allah (PBUH) ordered to be killed, and forbade its price.

[1225] Al- Ḥusayn bin Muḥammad bin Al- Ḥusayn reported to us on the authority of Aḥmad bin Muḥammad bin Isḥāq, on the authority of Aḥmad bin 'Alī bin Shuaib, on the authority of Yūnus bin Abd Al-A'la, on the authority of Ibn Wahb, on the authority of Ma'ruf bin Suwayd Al-Judhami, on the authority of 'Alī bin Rabah Al-Lakhmi, who heard Abū Hurairah say: The Prophet (PBUH) said: **((The price paid for a dog, the price given to a soothsayer, and the hire paid to a prostitute are not lawful))** [(1)].

The authentication of Hadith:

- It was reported by Al-Nasa'i in ((Al-Sunan Al- Kubrá)) 3/148 (4792), and Abū Ya'la in ((Al-Musnad)) 1/444 (592) on the authority of 'Abdullāh bin Naji, on the authority of his father, on the authority of Ali, but the hadith is authentic with other narrations other than this: ((or one who is defiled)). It was also reported by Al-Bukhārī in the book of Dress, chapter: Angels do not enter a house in which there are pictures (5960), on the authority of Ibn 'Umar that Gabriel said to the Prophet (PBUH): ((We do not enter a house in which there is a dog or an image)), Muslim in the book of Clothes and Adornment, chapter: The Prohibition Of Making Images Of Living Beings, And The Prohibition Of Using Images That Are Not Subjected To Disrespect In Furnishings (2104) on the authority of Aisha: ((The Angels of (Mercy) do not enter a house in which there are pictures)), and Ibn Khuzaymah in ((Sahihah)) 1/150 (299) on the authority of Ibn 'Abbās, on the authority of Maymoonah, and others.

(1) **[1225] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission of the compiler is Ḥasan (good), due to the following proof it is rised to be sahih (authentic).

The authentication of Hadith:

- It was reported by Al-Nisa'i in ((Al-Sunan Al- Kubrá)) 3/150 (4804), Abū Dāwūd in the book of Wages (Kitab Al-Ijarah), chapter: Regarding The Price Of Dogs (3484), Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 6/6, and At-Ṭabarānī in ((al-Mu'jam al-Awsaṭ))

He forbade acquiring and holding dogs, and commanded that the utensil should be washed seven times when a dog licks it, first and last time are with dirt.

Returning to the first hadith, he said: When the Messenger of Allah (PBUH) commanded the dogs should be killed, people came and asked: O Messenger of Allah (PBUH), what is permissible for us concerning the dogs whom we killed? So the Messenger of Allah (PBUH) fell silent (when this verse was revealed), the Messenger of Allah (PBUH) authorized possessing dogs that benefit. Further, he forbade possessing what are of no benefit and commanded the killing of the wild dogs which harm and hurt, excluding the killing of everything else.

[1226] Al- Ḥusayn bin Muḥammad bin Al- Ḥusayn reported to us on the authority of Aḥmad bin Muḥammad bin Isḥāq, on the authority of Aḥmad bin ʻAlī bin Shuaib, on the authority of Imran bin Mūsá, on the authority of Yazīd bin Zurai', on the authority of Yūnus on the authority of Al-Ḥasan , on the authority of ʻAbdullāh bin Mughaffal, who said: The Messenger of Allah (PBUH) said: **((Were dogs not a species of creature I should command that they all be killed; but kill every pure black one. Any people who keep a dog, except for dogs used for farming, hunting or herding livestock, one Qirat will be deducted from their reward each day))** [(1)].

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6 / 325 (6535) with the chain of transmission on the authority of Ibn Wahb, on the authority of Ma`ruf, on the authority of Ali, on the authority of Abū Hurairah.

- There is a narration of Al- Zahrī, on the authority of Abū Bakr bin ʻAbd-al-Raḥmān bin Al-Ḥārith bin Hisham that he heard Abū Masʻūd bin ʻUqbah say: The Messenger of Allah (PBUH) forbade the price of a dog, the hire paid to a prostitute, and the price given to a soothsayer. It was reported by Al-Bukhārī in the book of Sales and Trade, chapter of Price of a dog (2237), Muslim in the Book of Musaqah, chapter: the prohibition of the price of a dog, the price given to a soothsayer, the hire paid to a prostitute, and the prohibition of selling cats (1567), Al-Nasa'i in ((Al-Sunan Al- Kubrá)) 3/150 (4803), Abū Dāwūd, the book of Wages (Kitab Al-Ijarah), chapter: Regarding The Fee Of A Fortune-Teller (3428), Aḥmad in ((Al-Musnad)) 4/120 (17088), Ad-Darimi in ((Al-Sunan)) (2610), and Ibn Abi Shaybah in ((Al-Musannaf)) 7/308 (31182).

(1) **[1226] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is sahih (authentic), as it was proven that Al- Ḥasan heard it from ʻAbdullāh bin Mughaffil, as it will be explained later.

The authentication of Hadith:

- It was reported by Al-Nisa'i in ((Al-Sunan Al- Kubrá)) 3/148 (4791), Abū Dāwūd,

[1227] based on the same chain of transmitters, Ibn Shuaib reported on the authority of Wahb bin Bayan, on the authority of Ibn Wahb, on the authority of Yūnus, on the authority of Ibn Shihab, on the authority of Sa'īd bin Al-Musaiyab, on the authority of Abū Hurairah, on the authority of the Messenger of Allah (PBUH) who said: **((He who keeps a dog for any reason other than to guard his property (lands) or his flock of sheep, his good deeds equal to two Qirat will be deducted every day))**[1].

Book of Sacrifice (Kitab Al-Dahaya), Chapter: Using A Dog For Hunting And Other Than That (2845), Ibn Majah, Book of Hunting, Chapter: The prohibition of keeping dogs except for dogs used for hunting, farming or herding livestock (3205), and Aḥmad in ((Al-Musnad)) 5/56 (20568), and At-Tirmidhi in the book of hunting, chapter: What Has Been Related About Killing Gogs (1486), and Ibn Abdul-Barr in ((Al-Tamhid)) 14/230 with a narration transmitted on the authority of Al- Ḥasan, on the authority of Abdu'Abdullāh llah bin Mughaffal, and Al- Ḥasan is mudallis (he concealed a defect in the hadith he reported), but his narration he heard from 'Abdullāh is sahih (authentic), as Ibn Hibban also reported the hadith 2/472 (5656) with the narration of Shu'bah on the authority of Sufyān bin Al-'Alaa, on the authority of Al- Ḥasan who said: 'Abdullāh bin Mughaffal reported to us.

- Al- Ḥasan himself was asked about this hadith, did he hear it from Abdullah? He said: Yes, and he swore by Allah Almighty.
- See: ((Illall)) by Imam Ahmed 1/250.
- Al-Bayhaqī also reported it in ((Al-Sunan Al- Kubrá)) 6/10, and Ibn Abi Shaybah in ((Al-Musannaf)) 7/132 (20168) with the narration of Abi Al-Zubayr on the authority of Jaber.
- It was also reported by Abi Ya'la in ((Al-Musnad)) 4/230 (2442), and At-Ṭabarānī in ((al-Mu'jam al-kabīr)) 11/349 (11979) with the narration of Ikrimah, on the authority of Ibn 'Abbās.
- Abd bin Hamid reported it in ((Al-Mukhtab)) (pg. 426) (1463) with the narration of Abū Hārūn Al-Abdi, on the authority of Abū Hurairah.

(1) **[1227] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is sahih (authentic)

The authentication of Hadith:

- It was reported by Al-Bukhārī in the book of Beginning of Creation, chapter: ((If a housefly falls in the drink)) (3324), Muslim, Book of Musaqah, chapter: The command to kill dogs, and its abrogation. The prohibition of keeping dogs, except for hunting, farming, (herding) livestock and the like.... (1575), and Al-Nasa'i in ((Al-Sunan Al- Kubrá)) 3/149 (4801) and others with the narration of Abū Hurairah.
- Relating to this chapter, it was narrated by Sufyān bin Abi Zuhair, Ibn 'Umar, and others.

The reason for this:

[1228] Abū Al- Ḥasan Muḥammad bin Al-Qāsim Al-Farisi narrated on the authority of Abū Al- Ḥasan ʻAlī bin Aḥmad bin ʻAbd-al-ʻAzīz Al-Jurjani, on the authority of Aḥmad bin Muḥammad bin Al-Mankadiri, on the authority of Abū Shaybah - who is the son of Abi Bakr ibn Abi Shaybah - on the authority of ʻAbd al-Razzāq, on the authority of Bin ʻUmar Al-Buzai'i, who said: It was said to ʻAbdullāh Bin Al-Mubarak: What do you say about the saying of the Messenger of Allah (PBUH): **((He who keeps a dog for any reason other than to guard his property (lands) or his flock of sheep, his good deeds will be deducted every day))**? He replies: Abū Bilal narrated on the authority of Al-Manṣūr who said to ʻAmr bin ʻUbaid: What have you known about dogs? He said: I have been informed that whoever who keeps a dog for any reason other than to guard his lands or his flock of sheep, one Quirat from his good deeds will be deducted every day. He wondered: Why is that? He said: it is in accordance to the hadith.

He said: that is because it barks at the guest, and terrorizes the beggar, that is why the generous Arabs hated dogs, and dispraised those who tying them to his backyard(1).

[1229] Abū Al- Ḥusayn Al-Farisi quoted poem on the authority of Abū Al-Ḥusayn Al-Jaw'Alīqi Al-Basri on the authority of some poets; he came to some of the leaders, then, he heard his dogs barking, so he cited a poem, saying:

We visited ʻAmmar, while he was luring his dogs to hunt, so we were about to be bitten at his house

I wondered my companions secretly, which is longer this day or the Day of Resurrection?

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(1) **[1228] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is da'if (weak), including Al-Jurjani and Al-Mankadi, but the hadith is marfu' (raised)

The authentication of Hadith:
- It was mentioned by Ibn Abdul-Barr in ((Al-Tamhid)) 14/223 without a chain of transmitters.

[1230] ʿAbdullāh bin Hamid Al-Wazzan reported to us on the authority of Aḥmad bin ʿAbdullāh Al-Muzani, on the authority of Muḥammad bin ʿAbdullāh bin Sulaymān Al-Hadrami, on the authority of Yaḥyá Al-Hemmani, on the authority of Al-Muharbi, on the authority of Muj'Alīd, on the authority of Al-Shaʿbī, on the authority of ʿUday bin Ḥātim .

[1231] ʿAbdullāh bin Hamed reported to us on the authority of Aḥmad bin Muḥammad bin Yūsuf, on the authority of Aḥmad bin Ibrāhīm bin Shadhan, on the authority of Yaʿqūb bin Sufyān, on the authority of Ibn Bukayr, on the authority of ʿAbdullāh bin Lahi'a, on the authority of ʿAṭā' bin Dinar, on the authority of Sa'īd Bin Jubair who said about this verse: It was revealed about ʿUday bin Ḥātim and Zayd bin Al-Muhalhal Al-Ta'i who is Zayd alkhail, whom the Messenger of Allah (PBUH) named Zayd Al-Khair. They came to the Messenger of Allah (PBUH) and said, ﴿O Messenger of Allah, we hunt with dogs and falcons, and the dogs of (Al Dharih family, and Abi Juwairiya family) bite the cows, donkeys, antelopes, and lizards; some of them whom we slaughtered, and some are killed and are not slaughtered, and Allah has forbidden dead animals, so what is permissible for us? That is why the verse was revealed [1].

﴿They ask you, ⌜O Prophet,⌝…﴾: Muḥammad ﴿…what is permissible for them ⌜to eat⌝. Say, ﴿What is good and lawful…﴾: what are slaughtered by reciting the name of Allah. ﴿…Also what is caught…﴾ : What are hunted for you by trained dogs. ﴿…by your hunting animals and birds of prey…﴾: and they argued over which trained animals whose hunting is permissible, what are they?

(1) **[1230 1231] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is da'if (weak), Al-Hammani and Ibn Lahi'ah's narrations are da'if (weak), and ʿAṭā' did not hear from Saʿīd, and Mujalid is da'if (weak).

The authentication of Hadith:
- It was reported by Ibn Abi Ḥātim, as Ibn Kathīr mentioned it in ((Interpretation of the Great Qur'an)) 5/61, and I did not find it in his printed Book, but Ibn Hajar attributed it to him, and to Ibn Duraid in ((Al-Akhbar Al-Manthoura)).
- See: ((Al-Esaba)) by Ibn Hajar 2/404.

Ibn ʻUmar, Ad- Ḍaḥḥāk and As-Suddi said: They are dogs and nothing else. As for what is caught other than dogs, it is permissible to eat if you slaughter it; otherwise is not lawful. This is not allowed.

The rest of the scholars stated: It is the game caught by wild beasts of prey, and birds, such as the tiger, the leopard, the wild dog, the eagle, the falcon, the hawk, the peregrine falcon, and the like which can be trained.

Birds of prey are called "jawāriḥi" in Arabic, because they wound their prey due to hunting i.e., to get their food. It is said in Arabic: so-and-so is described as "jarihat", in case that he earns money to provide his family with food and supplies, and if a woman has no "jariḥa", she has no guardian who earns to provide her.

﴿…which you have trained…﴾: trained them as hounds i.e., if you are the owner of hounds. In Arabic "taklīb" means to train the beasts and hounds to hunt and release the hound against the quarry, as the poet composed:

Early in the morning it is released against the quarry, strong as a mighty lion covered in dust

Ibn Mas'ud, Abū Razin, and Al-Ḥasan recited (mukallibīna) with a light "lam" referring to the same meaning. It may also refer to the Arabic verb "Aklaba" which means if a man owns a big number of dogs, likewise "Amsha", if his cattle are many, but he mentions dogs; because it is more general and intended for all hunting prey.

﴿…which you have trained…﴾: the art of hunting ﴿…as instructed by Allah…﴾: of what Allah has taught you, of the art of hunting.

As-Suddi said: (mann) implies the sense of like or as, i.e.: as Allah taught you, which is: not to crouch, not to overpoweringly assault, not to kill, not to eat

﴿…So eat what they catch for you, but mention the Name of Allah over it ⌜first⌝…﴾: when releasing arrows and the hounds.

The law of the verse: The game of the trained hound is lawful, in case that its owner releases it against quarry, it catches without eating. Its owner

calls it, it comes without fleeing, hence, if it is used to do so repeatedly, it is considered trained hound. Therefore, the game is permissible to be eaten, and if it catches and kills the game without eating it, it is lawful to be eaten. However, in the event that it eats any part of the game, Al-Shafi'i, may Allah have mercy on him, stated two conditions:

The first: It is neither permissible nor edible, which is the most popular of his doctrine, because Allah Almighty said: ﴿So eat what they catch for you﴾: it did not catch for us, but rather it caught for its own food, according to Ibn ʿAbbās, Tawūs, Al-Shaʿbī, Ata', and As-Suddi.

Ibn ʿAbbās commented: If you release the hound dog and it eats a part of the game, it is considered dead meat that is not lawful, because it caught the game to eat. In case that it did not caught as you trained it, you would beat it, but should not eat that game, supported by:

[1232] Al-Jawzqi reported to us on the authority of Abū ʿAbbās Al-Daghouli, on the authority of Abū Sālih Al- Ḥusayn bin Al-Faraj on the authority of ʿAlī bin Al-Ḥasan bin Shaqiq, on the authority of ʿAbdullāh bin Al-Mubarak, on the authority of A'sim bin Sulaymān, on the authority of Al-Shaʿbī, on the authority of ʿAdai bin Ḥātim narrated that he asked the Messenger of Allah (PBUH) about hunting, and he replied: **((When you set off your dog, mention Allah's Name (Say Bismillah), and if it caught anything for you and come up to it while it is still alive slaughter it and recite the Allah's Name; if you come up to it when the dog has killed it but not eaten any of it, eat it. If you find that it has eaten some of it, then do not eat any of it for he caught it for himself. If there are other dogs with your dog and they have killed (the game) but have not eaten any of it, then do not eat any of it, because you do not know which of them killed it. When you release your arrow, recite Allah's name, and you find it alive, then slaughter and eat it. However, if you find him drowned into water and dying, you do not know whether it died due to the water or your arrow, it is not lawful. If you find it (dead) two or three days later and, it bears no mark other than**

the wound inflicted by your arrow, then you can eat of it)) [1].

The second: It is lawful, even if it eats some of the game, according to Salman Al-Farsi, Sa'd bin Abi Waqqas, Ibn 'Umar, and Abi Huraira.

Humaid bin 'Abdullāh said: I said to Sa'd bin Abi Waqqas, may God be pleased with him: We have ferocious dogs, they eat, and they let some of the game, he replied: eat, even if only half of it remains.

For Ibn 'Umar, If you set off your trained dog, and recite the name of Allah, eat whatever it catches for you, whether it eats apart of it or not.

Sa'īd bin Al-Musaiyab narrated on the authority of Salman Al-Farsi who said: If you release your dog or hawk and mention Allah's name, but it eats half or two-thirds of the game, it is lawful to eat the rest of the game; it is narrated according to the Prophet (PBUH). Generally, there is no difference between what we mentioned concerning the trained birds or beasts.

[1233] Abū Muḥammad 'Abdullāh bin Hamid Al-Asbahani reported to us on the authority of Aḥmad bin Muḥammad bin Al-Ḥasan , on the authority of Al-Ḥasan bin Hārūn and Hamdan bin Khālid, on the authority of Makki bin Ibrāhīm, on the authority of Ibn Jureij, on the authority of Ayub bin Abi Tamimah, on the authority of Abū Qlābh, on the authority of Abū Tha'laba Al-Khushani, may Allah be pleased with him, narrated that he came to the Prophet (PBUH) and said: O Messenger of Allah, our land is a hunting region, so I always release my arrow and recite the name of Allah, I also release my hound dog, and recite the name of Allah, and I set off my dog that is not trained, so the Prophet(PBUH) said: **((If your arrow**

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(1) **[1232] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is da'if (very weak), in which Al-Khayyat is accused, but the hadith is proven as follows.

The authentication of Hadith:

- It was reported by Al-Bukhārī in the Book of Ablutions (Wudu'), chapter: If a dog drinks from the utensil of any one of you then it is essential to wash it seven times (175), and in other places, Muslim in the Book of Hunting, Slaughter, and what may be Eaten, chapter: Hunting with trained dogs and arrows (1929), Al-Nasa'i in (Al-Sunan Al- Kubrá) 3/143 (4774) Aḥmad in ((Al-Musnad)) 4/256 (18245) and others, with the narration reported on the authority of Al-Sha'bī, on the authority

wounds a game for you after you mention the name of Allah, eat it, if your hound dog catches a game for you, eat it, and if your untrained dog hunts a game while it is still alive, then slaughter it, eat it. However, if it is not still alive, do not eat it)) [1].

﴿…And be mindful of Allah. Surely Allah is swift in reckoning.﴾

[Qur'an 5:5]: ﴿Today all good, pure foods have been made lawful for you…﴾ slaughtered animals, ﴿… Similarly, the food of the People of the Book1 is permissible for you…﴾: the animals slaughtered by the Jews, Christians and those who entered their religion from all nations before Muḥammad (PBUH) was sent are permissible for you. As for those who entered their religion after Muḥammad (PBUH) was sent, what they slaughtered is not lawful. However, if one of them mentioned someone's name other than Allah at the time of slaughtering, like the Christians do: in the name of Christ, it is argued. Rabi'a stated: I heard Ibn 'Umar say: Do not eat the animals slaughtered by the Christians, for they mention the name of Christ. So that you cannot guide them while they have misled themselves, as the Almighty said: ﴿Do not eat of what is not slaughtered in Allah's Name. For that would certainly be ˹an act of˺ disobedience…﴾ [Qur'an 6:121]: On the other side, some argued that it is lawful to eat the animals slaughtered by the people of the book, even if they mention names other than Allah's, but it is excluded from His saying: ﴿Do not eat of what is not slaughtered in Allah's Name﴾, it was revealed about the animals slaughtered by the polytheists, and what they sacrifice to their idols, according to the most scholars.

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(1) **[1233] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is da'if (weak), in which Al- Ḥasan bin Hārūn and Himdan bin Khālid are unknown, but the hadith is proven as follows.

The authentication of Hadith:

- It was reported by Al-Bukhārī in the Book of Hunting, Slaughtering, chapter: About hunting with a bow (5478), Muslim, The Book of Hunting, Slaughter, and what may be Eaten, Chapter: Hunting with trained dogs and arrows (1930), Aḥmad in ((Al-Musnad)) 4/195 (17752), Al-Nasa'i in ((Al-Sunan Al- Kubrá)) (4777) and others with the narration of Abū Idris Al-Khawlani on the authority of Abū Tha'laba.
- It was also reported by At-Ṭabarānī in ((al-Mu'jam al-kabīr)) 22/231 (605) with the narration of Muḥammad bin Bakir, on the authority of Ibn Juraij, on the authority of Ayyūb, on the authority of Abi Qlābh, on the authority of Abi Tha'laba.

As for the animals slaughtered by the Christians who say in the name of Christ, Al-Shaʿbī and ʿAṭāʾ said: eat, for Allah has permitted that, as He knows what they say during slaughtering.

Al- Zahrī and Makhoul were asked about the animals slaughtered by the people of the book in their feasts, which are prepared for their churches, and what is slaughtered for them? They replied: It is lawful and recited this verse.

Al- Ḥasan, Al-Ḥārith and Al-ʾAkli said: I would not ask him about his slaughtering, for Allah permitted us to eat his food. Hence, if a Jew or a Christian slaughters and mentions other than the name of Allah while you are hearing that, do not eat, however, in case that you do not hear, eat it, as Allah made it lawful.

As for the qurbān that is slaughtered by the Jew, the Christian, and the like, it is not desirable. ʿAlī said: Neither the Jews nor the Christians should slaughter your animals, so only a Muslim should slaughter your Nusuk (sacrifice).

﴿…and yours is permissible for them. And ˹permissible for you in marriage˺ are chaste believing women as well as chaste women of those given the Scripture before you—as long as you pay them their dowries in wedlock, neither fornicating…﴾.

Scholars argued over the meaning and the law derived from the verse, as some said: "chaste" in this verse meant freewoman, and they also permitted the marriage of every freewoman, whether she is a believer or a woman of the Book, a wicked or a chaste woman. However, they prohibited the slave-girls of the People of the Book from being married to a Muslim under any circumstances, according to Mujāhid , and most of the jurists, for Allah said: ﴿But if any of you cannot afford to marry a free believing woman, then ˹let him marry˺ a believing bondwoman possessed by one of you…﴾ [Qurʾan 4:25]: so, the marriage of slave-girls is lawful provided that they become believers.

Others said: it refers to the chaste women of both groups, whether they were slave-girls or freewomen, so they permitted the marriage of the People of the Book due to this verse, additionally, they forbade marrying the prostitutes

from among the believing women and the women of the People of the Book, according to Abū Maisarah and As-Suddi.

Al-Sha'bī said: the chastity of a Jew and a Christian woman is to take a bath of Janaba (the major ritual impurity), and to protect her chastity.

Al-Ḥasan said: If a man surely sees his wife committing adultery, they separate.

Then they argued over the verse, is it general, or specific?

Some of them said: It is general concerning all women of the Book, whether they are captive or dhimmi, according to Sa'īd bin Al-Musaiyab and Al- Ḥasan.

Some of them said: it was revealed for the dhimmi women, as for captive women, they are forbidden to marry Muslims, according to Ibn 'Abbās.

Al-Hakam narrated on the authority of Muqasam who said: Among the women of the People of the Book are lawful, and some of them are those who are not lawful. Then he recited from ﴿Fight those who do not believe in Allah…﴾ to ﴿until they pay the tax…﴾[Qur'an 29 :9]. Therefore, as long as any Dhimmi gives the jizyah, the dimmi women are permissible to marry Muslims, otherwise is not permissible. Al-Hakam said: I told Ibrāhīm about that, and he agreed.

Ibn 'Umar did not agree with marring the women of the Book whereas he explains the verse ﴿Do not marry polytheistic women until they believe…﴾ [Qur'an 2:221], saying: I do not know of greater polytheism than for a woman to say: Her Lord is Jesus.

Ibn Al-Mubarak narrated on the authority of Sulaymān bin Al-Mughira, who said: A man asked Al-Ḥasan , Does a man marry a woman from the People of the Book? He replied: Why does he do so! as Allah abounded the number of Muslim women.

If he has to do so, he should seek a chaste woman that is not lewd. Hence, a man asked him, what is the lewd? He replied: she immediately surrenders to the man if he winked at her.

﴿…nor taking them as mistresses. And whoever rejects the faith, all their good deeds will be void ˹in this life˺…﴾ Qtādh said: It was mentioned that men asked when ﴿…as well as chaste women of those given the Scripture before you…﴾ was revealed, how can we marry women who are not of our religion? So, Allah revealed this verse.

Muqatil bin Hayan said: It was revealed about the women of the People of the Book being married to Muslims. He also said: Muslim marriage to them will not consider them as believers, or being a substitute for their religion. Clearly, they are still among those who disbelieved, and their deeds are nullified; addressing generally all people, saying ﴿and in the Hereafter they will be among the losers﴾ : among the people of Hell.

Ibn ʿAbbās and Mujāhid said: it means is whoever disbelieves in Allah.

Al- Ḥusayn bin Al-Fadl said: in case that this narration is sound, it means: in the Lord of faith.

It was said: the believer.

Al- Kalbī: ﴿And whoever rejects the faith﴾, what was revealed to Muḥammad (PBUH).

[1234] I heard Abū Al-Qāsim Al-Habibi say: I heard Abū Al-Haytham Al-Sijzi say: the "baa" here refers to relation as He said: ﴿Allah's servants will drink﴾ [Qur'an 76:6] and ﴿providing oil﴾ [Qur'an 23:20], so ﴿And whoever rejects the faith﴾ means whoever denies, ﴿all their good deeds will be void ˹in this life˺﴾.

Al-Ḥasan recited with fath on the Baa, and Ibn Al-Samifa' recited (faqad aḥabiṭa ʿamaluhum) instead of "habita" ﴿…and in the Hereafter they will be among the losers﴾.

[Qur'an 5:6]: ﴿O believers! When you rise up for prayer…﴾ Allah Almighty commanded ablution when preparing for prayer.

The scholars argued over the law of the verse; some said: it is generally addressed that refers to specific situation, and it is of the general verses

entrusted to the Messenger of Allah (PBUH) to explain. Therefore, the meaning of the verse: If you prepare for prayer while you are not in a state of purity, citing the following as a proof:

'Ikrimah narrated that he was asked about this verse: Do we perform ablution every hour? He replied: Ibn 'Abbās said: There is no ablution except for one who has impurity.

Al-Fadl bin Al-Mubashir said: I saw Jaber bin 'Abdullāh praying with one ablution; if he passed water or was in a state of impurity, he performed ablution, and wiped his socks. Then, I asked: is it based on your opinion? He said: Rather, I saw the Messenger of Allah (PBUH) do so, then I do as the Messenger of Allah (PBUH) did.

Muharib bin Dithar narrated on the authority of Ibn 'Umar that the Messenger of Allah (PBUH) performed the noon, afternoon, sunset and isha prayers with one ablution.

Al-Miswar bin Makhramah said to Ibn 'Abbās: what do you think about 'Ubaid bin 'Umair? If he heard the call, he would leave the mosque. Ibn 'Abbās said: This is how the devil does, so he called him and asked: why do you do so, when you heard the call, you went out and performed ablution? He replied: Allah says ﴿O believers! When you rise up for prayer, wash your faces…﴾. He said: This is not like this. If you perform ablution, you are in purification until you do hadath (pass wind or water). Then he said: This is how Satan does. When Satan hears the call to prayer, he turns back and breaks the wind.

Al''msh narrated on the authority of 'Amara, he said: Al-Aswad had a cup of water with which he used to perform ablution and then perform all the prayers.

The verse means if you prepare for prayer after waking u, according to Zaid bin Aslam and As-Suddi.

For some scholars: it refers to every step taken by the servant to prepare for his prayers, for example, to usually renew his ablution which is recommendable.

‘Ikrimah said: ‘Alī, may Allah be pleased with him, used to perform ablution at every prayer, then he recited the verse ﴿O believers! When you rise up for prayer…﴾.

[1235] Muḥammad bin Al-Qāsim reported to us on the authority of Muḥammad bin Matar, on the authority of Abū Bakr Muḥammad bin Yaḥyá bin Sulaymān Al-Marwazi, on the authority of Abū ‘Ubaid Al-Qāsim bin Salam, on the authority of Abū Al-Aswad, on the authority of ‘Abdullāh bin Lah’ia, on the authority of Abd Al-Rahman bin Ziyad bin An’am Al-Ma’afari, on the authority of Abū Ghatif Al-Hudhalī who said: he saw Ibn ‘Umar perform ablution for the noon, for the afternoon, then for the sunset. He asked: Oh Abū ‘Abd-al-Raḥmān, is this ablution Sunna? He replied: my ablution is sufficient for all my prayers, as long as I do not pass water or wind, but I heard the Messenger of Allah say: ((He who performs ablution when in a state of purity will have ten blessings recorded for him)). That’s exactly what I wanted, my nephew [(1)].

Some said: Rather, (Allah Almighty commanded His Prophet (PBUH) and the believers to perform ablution for every prayer, it is a must and obligation, and then it was abrogated.

Muḥammad bin Yaḥyá bin Hibban Al-Ansari said: I said to ‘Ubaidullah bin ‘Abdullāh bin ‘‘Umar: describe ‘Abdullāh’s ablution at every prayer,

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(1) **[1235] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is da’if (weak), in which Al-Afriqi and Abū Ghatif are missed, Muḥammad bin Matar was not found, and Ibn Lahia’a’s narration is weak.

The authentication of Hadith:

- It was reported by Abū Dāwūd, The Book of Purification (Kitab Al-Taharah), Chapter: The Permissibility Of A Person Renewing His Wudu’ Without Having Broken It (62), At-Tirmidhi, The Book of Purification, Chapter: [What Has Been Related] About Performing Wudu For Every Salat (59), Al-Bayhaqī in ((The Great Sunnahs)) 1/162, Ibn Majah, The Book of Purification and its Sunnah, Chapter: Ablution when in a state of purity (512), Ibn Abi Shaybah in ((Al-Musannaf)) 10/16 (53), Ibn Al-Jawzi in ((Al-Ilal)) 1/352 and others, with the narrations reported on the authority of Al-Afriqi, on the authority of Abi Ghataif, on the authority of Ibn ‘Umar.

whether he was in the state of purity or not, what is it? He replied: Asma bint Zaid bin Al- Khiṭāb narrated on the authority of ʻAbdullāh bin Hanzala bin Abi ʻAmer Al-Ghasil who told her that the Prophet (PBUH) was commanded to perform ablution at every prayer, but that was overburdening, so he was commanded to use the tooth-stick instead of the ablution at every prayer, except for those who passed wind and water. Hence, ʻAbdullāh saw that he had the power to perform ablution at every prayer and then he used to do so.

Sulaymān bin Buraida narrated on the authority of his father that the Messenger of Allah (PBUH) used to perform ablution at every prayer, but when it was the day of the conquest of Mecca, he performed all the prayers with one ablution. ʻUmar said: You did something that you were not doing, and he replied: **((O ʻUmar, I did it intentionally)).**

Some said: Allah Almighty tells His Messenger (PBUH) that he does not have to perform ablution unless he prepares only for his prayer, for he refrained from all actions until he performed ablution if he passed water or wind, so Allah Almighty revealed this verse to permit do anything other than prayer, after doing adith.

ʻAbdullāh bin Abi Bakr bin ʻAmr bin Hazm narrated, on the authority of ʻAbdullāh bin ʻAlqamah bin Al-Faghawa, on the authority of his father, who said: we would speak to the Messenger of Allah (PBUH), but he would not replied, after he passed water, and we would greet him, but he would not respond to us, until he entered his house and performed ablution as he would prepare for prayer. Then, the verse was revealed to grant him concession: ﴿O believers! When you rise up for prayer﴾.

﴿Wash your faces﴾ vertically, from the hairline to the bottom of the chin, and, horizontally, from the ear to the ear. As for the part that is extended from the beard, Al-Shafi'I has two opinions about it:

The first: this part is not obligatory to be washed, which is the doctrine of Abū Hanifa, and Al-Muzani also chose it. They argued that the hair that descends from the head is not governed by the rule of the head, likewise the face.

The second: It must be washed, based on the apparent meaning of the verse, as the face is what is in the front, so everything included in the front side must be washed. In Hadith, the Prophet (PBUH) forbade to cover the beard during performing prayer **((as it is a part of the face)).**

In Arabic language, the Arabs used to say: The face of so-and-so comes out, which means his beard grows.

﴿…and your hands up to the elbows…﴾: washing hands up to the elbows is a must due to the consensus of the jurists.

Al-Sha'abi, Mālik, Zufar, Muḥammad bin Al-Ḥasan , and Muḥammad bin Jarir said: It is not obligatory to wash the elbows in ablution, and ﴿up to﴾ here means the limit and the end, as the Almighty said: ﴿then complete the fast until nightfall﴾ [Qur'an 2:187] as the night is not included in the fast period.

The rest of the jurists said: it must be washed, and ﴿up to﴾ means (with), as the Almighty said: ﴿ nor cheat them by mixing their wealth with your own﴾ [Qur'an 4:2], ﴿it has increased them only in wickedness upon their wickedness﴾ [Qur'an9:125], and ﴿Who will stand up with me for Allah ?﴾ [Qur'an 3:52].

﴿…wipe your heads…﴾: The jurists differed about the part of the head which is obligatorily wiped:

Mālik and Al-Muzani said: Wiping the entire head in ablution is obligatory, and the Baa here refers to generalizing, as Allah said: ﴿ by wiping your faces and hands﴾, and ﴿and circle the Ancient House﴾ [Qur'an 29 :22]

Abū Hanifa said: Wiping a quarter of the head is obligatory.

Abū Yūsuf said: half of the head.

Al-Shafi'I said: It is permissible to wipe less than a quarter of the head. If he wipes any part, it is sufficient, as Allah said: ﴿wipe your heads﴾, as he argued there are two evidences in this verse:

The first: some of his head should be wiped, it is considered as he performed the obligatory part even if it was a little.

The second: the two organs that Allah commanded to wipe generally,﴿ wash your faces and your hands﴾ so He did not determine any part should be washed. However, as for the head, He said: ﴿ wipe your heads﴾, the baa here implies the meaning of parting, as the one said: I wiped my hand with the handkerchief, even if he wiped a part of his hand, ʻAntara also said:

The she-camel drank from the water of Al-Duhruḍin, and became inclined and repelled from the enemy's water.

In Hadith:

[1236] ʻAbdullāh bin Hamid, Abū ʻAbdullāh Al-Hafiz, Abū ʻAlī Al-Sayuri, and Abū Muḥammad Al-Kayyal reported to us on the authority of Abū Al-ʻAbbās Al- ʻĀṣim, on the authority Al-Rabe', on the authority Al-Shafi'I, on the authority Yaḥyá bin Ḥasan , on the authority of Hammad bin Zaid and Ibn ʻAlīyah, on the authority of Ayoub, on the authority of Ibn Sirin, on the authority of ʻAmr bin Wahb Al-Thaqafi, on the authority of Al-Mughira bin Shu'ba who said the Prophet (PBUH) performed ablution and wiped his forepart of his head, his turban and his leather socks, so he only wiped the front part without the rest of the head.

﴿…And wash your feet…﴾: the reciters differed in it, so ʻUrwa bin Al-Zubayr, his son Hisham, Mujāhid , Ibrāhīm Al-Taymi, Abū Wael, Al-A'mash, Al-Ḍaḥḥāk, ʻAbdullāh bin ʻAmer, Nafi', Al-Kisaai, Hafs, Salam, and Ya'qub recited (wa-arjulakum) in the accusative case, according to ʻAlī, may Allah be pleased with him. On the other side, ʻĀṣim bin Kulayb narrated on the authority of Abi Abd Al-Rahman Al-Sulami, who said: he recited to Al-Ḥasan and Al- Ḥusayn, (wa-arjulikum) in the genitive case. Then, ʻAlī, may Allah be pleased with him, heard that, and he used to judge people, so he said: (wa-arjulakum) is accusative noun; it is an example of the hastening and delayed speech.

It is also the recitation of ʻAbdullāh, may Allah be pleased with him, and his companions.

Al''msh said: ʻAbdullāh's companions used to recite it (wa-arjulakum) in the accusative case, and they wash their feet.

Further, as for the recitation of Ibn ʿAbbās, may Allah be pleased with him, ʿIkrimah narrated on his authority that he recited it (waarjulakum) in the accusative case, and he said: it refers to washing.

Likewise Abū ʿUbaida.

The rest recited (wa-arjulikum) in the genitive case, according to Anas, Al-Ḥasan , ʿAlqama, Al-Sha`bi, and Abū Ḥātim .

Whoever recited in the accusative case, then its meaning is: wash your feet, but whoever recited in the genitive case, accordingly it has many interpretations.

The first: Wiping means washing, and baa means generalizing, the Arabs say: I wiped for prayer i.e., I performed ablution because the one who performs the ablution does not pour water on his face, arms, and feet, but firstly he wipes them before washing them. That is why the washing is called wiping, likewise Abū Zaid Al-Ansari and Abū Ḥātim Al-Sijistani said.

Abū ʿUbaidah, Al-Akhfash, and others said: the feet are coordinated to the heads due to following case but in pronunciation without meaning, as the Arabs say: A lizard's hole is ruined, and they say: I ate bread and milk, as well as, Allah the Almighty said: who cry out, ﴿Our Lord! Deliver us from this land of oppressors!﴾ [Qur'an 4:75].

The poet composed:

And you saw your husband in battle,

wearing a sword and a spear

Though the spear is not worn but it is held and carried.

Lapid said:

… … … reproduce as well as antelopes and ostriches gave birth on both sides of the valley

Whereas the ostriches do not give birth, but they lay eggs.

Some also said: He meant wiping over the leather socks because it is the closer, as the Arabs say: his cloak flows over, which means his personality is

patient. It is also said: the head of the prince, his hand, and his leg, even if he wears the turban on his head, his hand is covered by the sleeve, and his legs wear leather socks.

It was narrated in the hadith: When the Prophet (PBUH) bowed, he would put his hands on his knees; not that there was no garment in between, likewise, Allah the Almighty said: ﴿ Purify your garments﴾ [Qur'an74:4]: Many scholars said: He refers to purify your heart.

Hammam bin Al-Ḥārith said: Jarir bin ʿAbdullāh passed water, so he performed ablution and wiped over his socks. Then, he was asked about that, he replied: I saw the Messenger of Allah (PBUH) did the same.

However, Al'ʿmsh said: Ibrāhīm liked this hadith and said: Jarir's conversion to Islam was after the revelation of Al-Māidah.

A group of scholars considered the literal meaning of this verse, and permitted wiping the feet, likewise Ibn ʿAbbās said: Ablution is: washing twice and wiping twice.

Anas said Ibn ʿAlīyah narrated on the authority of Hamid, on the authority of Mūsá bin Anas who said to Anas - while we were with him -: Alhajaj delivered speech in Al-Ahwaz, and he mentioned the purification, saying: Wash your faces and your hands, and wipe your heads, and that there is nothing of the son of Adam closer to his filth than his feet so wash the bottom and the top of the feet, and the hamstrings.

Anas said: Allah tells the truth, and Al-Hajjaj lied, as Allah said ﴿wipe your heads, and wash your feet﴾ He said: Whenever Anas wiped his feet, he wetted them at first.

Hammad narrated on the authority of ʿĀṣim Al-Ahwal, on the authority of Anas, who said: The Qur'an was revealed referring to wiping, while the Sunnah refers to washing.

As for Al-Ḥasan and Al-Shaʿbī, Al-Shaʿbī said: Gabriel (PBUH) came down to refer to the wiping and then said: Don't you see the performer of

Tayammum wipes the parts are supposed to be washed, and cancels the parts are supposed to be wiped?

ʿIkrima said on the authority of Yūnus: (A man of Ikrimah's companions accompanied me to Wasit) He said: I did not see him washing his feet, but he said they should be wiped until he went out.

Qtādh said: Allah the Most High enjoined washing twice and wiping twice.

It is the doctrine of Dawūd bin ʿAlī Al-Aṣfahani, Muḥammad bin Jarir Al-Tabari, and Al-Qashani.

Some said that the person performing ablution has the choice between washing and wiping.

Nevertheless, washing the feet in ablution is obligatory due to Allah the Almighty's saying: ﴿to the ankles﴾, so specifically determining the ankles is the evidence of the obligatory of washing, like the two hands washed to the elbow. Accordingly, they should be washed, rather than to be wiped.

Likewise, in the Sunnah, it was narrated on the authority of Othman, ʿAlī, Abū Hurairah, Mu`adh bin Afraa, and ʿAbdullāh bin Zaid, that they imitated the Prophet's (PBUH) ablution and then they washed their feet.

Khallad bin Al-Saeb narrated, on the authority of his father that the Messenger of Allah (PBUH) said: **((Allah does not accept prayer of anyone unless he perform ablution properly; he should washe his face and hands, wipes his head and washes his feet)).**

Abd Al-Rahman bin Abū Laila said, on the authority of ʿAtaa, on the authority of Jaber who said: The Messenger of Allah (PBUH) commanded us to wash our feet when we performed ablution.

Ibn Abi Laila said: The companions of the Messenger of Allah (PBUH) agreed that it is obligatory to wash the feet.

[1237] ʿAbdullāh bin Hamid Al-Aṣbahani reported to us on the authority of Muḥammad bin Ja'far Al-Mutairi, on the authority of Al-Ḥasan bin ʿAlī bin

‘Affan Al-’Amiri, on the authority of Abū Dawūd, on the authority of Sufyān, on the authority of Mansour, on the authority of Hilal, on the authority of Abi Yaḥyá, on the authority of ‘Abdullāh bin ‘Amr who said: The Prophet (PBUH) passed by a people with their heels waving, and he said: ((Perform ablution properly, woe to the hamstrings because of hell-fire)) (1).

Hamid Al-Tawīl said: The Messenger of Allah (PBUH) saw a blind man performing ablution, then he said: **((Wash the soles of your feet)), so he began to wash to the extent that he was named Abū Ghasil.**

Abū Qlābh narrated that ‘Umar saw a man who performed ablution and left the bottom of his feet, so he ordered him to repeat both the ablution and the prayer.

Aisha said: To be cut off is more beloved to me than to wipe over the feet without leather socks.

﴿…to the ankles…﴾: are the two protruding from the sides of the foot, and the joint that connects the bones in the lower leg to the foot bones, and the Arabs call them “Manjanain”. So, they have to be washed like the elbows, according to the doctrine of the jurists, but Muḥammad bin Al-Ḥasan disagreed with them regarding the heel, as he said: It is the protruding bone of the back of the foot.

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(1) **[1237] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is sahih (authentic).

The authentication of Hadith:
- It was reported by Al-Bukhārī in the Book of Knowledge, chapter: Whoever raises his voice in (conveying) knowledge (60), and Muslim, in the Book of Purification, chapter: The obligation of washing the feet completely (241), and other narrations reported by ‘Abdullāh bin ‘Amr: ((Woe to the heels because of hell-fire)).
- It was also reported by Muslim, The Book of Purification, Chapter: The obligation of washing the feet completely (240) with the narration of Salem Mawla Shaddad, on the authority of Aisha.
- Al-Bukhārī reported it in the Book of Ablutions (Wudu’), Chapter: The washing of heels during ablution (165), and Muslim, Book of Purification, Chapter: The obligation of washing the feet completely (242) on the authority of Abū Hurayrah, with the previous wording and the following wording: ((Woe to the Achilles’ tendon because of Hell-fire)).

[415] it is the part around which the shoelace is tied on the back of the foot; he said: It was called that due to its height, like Ka'ba. Then He said: ﴿and wash your feet to the ankles﴾ so He mentioned the legs in plural form, while the ankles were mentioned in pairs, so if each foot had only one ankle, they would have been mentioned in plural from, likewise He mentioned the elbows in plural from, because each hand has one elbow. Hence, when He mentioned the legs in plural form and the ankles in pairs, it is proved that each foot has two ankles, as the Messenger of Allah (PBUH) asked about a man who was wearing the ihram, he replied: **((he should wear the sandals, and if he does not get them, he should wear the leather socks, and cut them below the ankles)).**

This proves what we have mentioned above, since if the ankle was protruding out of the back of the foot, it would not be possible to use them when the leather socks were cut from the bottom, further, the Prophet (PBUH) never commanded the waste and destruction of money. It was also narrated that the Messenger of Allah (PBUH) was passing through the market of Mecca, saying: ((say: there is none worthy of worship but Allah to attain salvation)) while Abū Lahab was stood behind throwing stones at him, until his ankles bled. Therefore, if the ankles were like what Muḥammad bin Al-Ḥasan claimed, they would not bleed if they were thrown from behind.

Moreover, it was narrated that the Messenger of Allah (PBUH) said: **((straighten your rows (in prayer), or Allah will certainly put your faces in contrary directions))** I then saw that every person stood in prayer keeping his ankle close to that of the other, and his shoulder close to that of the other. He (PBUH) said: **((woe to the heels and the hamstrings because of hell-fire))**, washing the heels and the hamstrings is only get by washing Manjamain.

Abū Idris narrated on the authority of Abū Dharr, on the authority of ʻAlī, may Allah be pleased with him, who said: While the Messenger of Allah (PBUH) was with a group of immigrants, ten Jewish rabbis came and said: O Muḥammad , we have come to you to ask you about things that no one knows except a prophet sent or a close angel. He said: ((Ask me for understanding, not ask me for obstinacy))

they said: O Muḥammad , tell us why God commanded to wash these four parts, which are the cleanest of the body? The Prophet replied: ((Indeed, when Adam looked at the tree, he aimed at it with his face, then walked to it; it was the first foot to walk towards sin. Then he held it with his hand, smelled it, and ate from it. Next, the adornments and the garments flew away, so he put his sinful hand over his head. Therefore, Allah Almighty commanded him to wash his face, for he looked at the tree with the intention, to wash the forearms due to committing it with his hand, to wipe his head for the tree shaded his head and he placed his hand over his head, and to wash the feet since he walked to commit a sin. When Adam obeyed Allah's orders, He expiated his sin, so Allah Almighty enjoined that for my nation to expiate their sins from ablution to ablution)). They replied: you are telling the truth, then they accepted Islam.

The jurists differed about the meaning of letters of "waw" stated in the verse; some said they refer to coordination, and order, so they required order in ablution i.e., to perform the steps of ablution orderly, one after another, for example, to wash face, hands, wipe head, then wash feet, according to Al-Shafi'i, as the Almighty's saying: ﴿ Indeed, ˹the hills of˺ Ṣafa and Marwah are among the symbols of Allah…﴾ [Qur'an 2:158].

Jaber bin ʿAbdullāh said: We went out with the Messenger of Allah performing Hajj, and he mentioned the hadith, until he said: So the Messenger of Allah went out to Safa and said: ((Begin with what Allah had begun with)), accordingly it refers to two things:

The first: the waw necessitates the order of the events.

The second: to begin with certain word, it necessitates to begin with the action of this word, unless the evidence stated otherwise.

He also supported his point by Allah's saying: ﴿Bow down, prostrate yourselves﴾ [Qur'an22:77] He mentioned bowing before prostration, and the Prophet (PBUH) said: **((Allah does not accept the prayer of a person until he performs ablution properly; he should wash his face, his hands, then wipe his head, and wash his feet)).**

Then here is used for ordering and sequencing.

[1238] Muḥammad bin Nuaim, Al-Hussain bin Ibrāhīm, and Isḥāq bin ʻAlī reported to us on the authority of Muḥammad bin Yaʻqūb bin Yūsuf, on the authority of Al-Rabe' bin Sulaymān, on the authority of Al-Shafi'I, on the authority of Mālik, on the authority of ʻAmr bin Yaḥyá Al-Mazni, on the authority of his father, who said to ʻAbdullāh Bin Zaid Al-Ansari: Can you show me how the Messenger of Allah (PBUH) used to perform ablution? ʻAbdullāh replied: sure, so he ordered to bring water for ablution, then he poured on his hands and washed his face and his hands three times, and he wiped his head with his hands starting with the front of his head to the back of his head, then he turned his hands back to the part from which he started, and he washed his feet [(1)].

Moreover, when he intentionally ignored the order and sequence in ablution, he should repeat his ablution again, otherwise, he did not repeat it, according to Mālik and Al-Muzni

Sufyān Al-Thawri, Abū Hanifa, and his two companions said: the order in ablution is Sunnah, and if one forgot or ignored it deliberately, he will not have to repeat it. So, they considered the "waw" referring to coordination, as the Almighty said: ﴿Alms-tax is only for the poor and the needy...﴾ [Qur'an 9:60].

There is no disagreement that giving preference to one of the two shares over other is permissible, for the Almighty saying: ﴿O believers! Invoke Allah's blessings upon him, and salute him with worthy greetings of peace﴾ [Qur'an33:56], and it is permissible to give priority to one over the other.

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(1) **[1238] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission of the compiler includes those whom I did not find, and the hadith is proven by the two sheikhs and others.

The authentication of Hadith:

- It was reported by Al-Bukhārī in the Book of Ablutions (Wudu'), chapter: To pass wet hands over the whole head during ablution (185), Muslim in the Book of Purification (Kitab Al-Taharah), chapter: Another description of wudu' (235), Mālik in ((Al- Mawtá)) 1/30, and others with the narration of ʻAbdullāh bin Zaid.

As for the virtue of ablution:

[1239] Imam Abū ʻAmr Aḥmad bin Abi Al-Furati reported to us on the authority of Abū Bakr Aḥmad bin Isḥāq, on the authority of Bishr bin Mūsá Al-Asadi, on the authority of Abū Zakariya, on the authority of Aban bin Yazīd, on the authority of Yaḥyá bin Abi Kathīr, on the authority of Zaid, on the authority of Abi Salam, on the authority of Abū Mālik, may Allah be pleased with him, who said: The Messenger of Allah (PBUH) said: **((Purity is half of iman (faith)))** [(1)].

[1240] Aḥmad bin Ubai reported to us on the authority of Abū Abd Al-Rahman Al-Qadi, on the authority of [417] Ibn ʻAbd-al-ʻAzīz, on the authority of Abū ʻUbaid, on the authority of Qabisah bin Uqbah, on the authority of Hammad bin Salamah, on the authority of ʻAlī bin Zaid, on the authority of Abi ʻUthman Al-Nahdi, who said: I was with Salman, so he held and plucked a branch of a withered tree, then he said: I heard the Messenger of Allah (PBUH) say: **((Whoever performs ablution properly, his sins will be washed away as those leaves are plucked))** [(2)].

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(1) **[1239] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is hassan (good), including Abū Zakariyya, who is saduq (reliable), and the hadith is proven with another narration, as follows:

The authentication of Hadith:

- It was reported by Muslim in the Book of Purification, chapter: The virtue of performing wudu' (223), Aḥmad in ((Al-Musnad)) 5/342 (22902), Ad-Darmi (679), and others from Habban bin Hilal on the authority of Aban bin Yaḥyá, and the author mentioned the concerned sentence in the hadith.

(2) **[1240] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission of the compiler is da'if (weak), Al-Qadi is unknown, and ʻAlī bin Zaid's narration is da'if (weak), but the hadith is supported by its authentic reporter, as follows:

The authentication of Hadith:

- It was reported by Aḥmad in ((Al-Musnad)) 5/438 (23716) from Qabisah, on the authority of Hammad, on the authority of Ali, on the authority of Abi ʻUthman and the wording of the hadith: ((When a Muslim worshipper gets up to perform pray, his sins will be fallen from him just as these leaves fall away)).
- It was reported by Aḥmad as it is mentioned by At-Ṭabarī in ((Jāmiʻ al-Bayān)) 12/135, when His saying: (Establish prayer ˹O Prophet˺ at both ends of the day and in the early part of the night. Surely good deeds wipe out evil deeds. That is a

[1241] it was narrated on the authority of Abi Ubaid, on the authority of Yazīd, on the authority of Hammad bin Salamah, on the authority of ʻĀṣim bin Abi Al-Nujud, on the authority of Zar bin Hubaish, on the authority of ʻAbdullāh bin Masʻūd, who said: Messenger of Allah (PBUH) was asked: O Messenger of Allah, how will you recognize who you would not see from your people on the Day of Resurrection? He replied: **((They will have white faces, arms and legs owing to the mark of ablution))** [1]**.**

[1242] Abū ʻAlī Al- Ḥasan bin Aḥmad bin Muḥammad Al-Jurashi Al-Hiri reported to us on the authority of Abū Imran Mūsá bin Al- ʻAbbās Al-Juwayni, on the authority of Aḥmad bin Yūsuf Al-Azdi, on the authority of Al-Nadr bin Muḥammad Al-Jurashi, on the authority of ʻIkrimah bin ʻAmmar, on the authority of Shaddad bin ʻAbdullāh Abū ʻAmmar and Yaḥyá bin Abi Kathīr, on the authority of Abi Umamah, on the authority of ʻAmr bin ʻAbsa who narrated:

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reminder for the mindful.) [11: 114] is mentioned, likewise Al-Thalabi mentioned. It was also reported by Ibn Abi Shaybah in ((Al-Musannaf)) 1/16 (52).

- The hadith was narrated by an authentic reporter on the authority of Uthman, may Allah be pleased with him, i.e. ((He who performs the Wudu' perfectly (i.e., according to Sunnah), his sins will depart from his body, even from under his nails.))
- It was also reported by Muslim, The Book of Purification, chapter: Sins exit with the water of wudu' (245), Ibn Khuzaymah in book ((Sahih)) 1/4, and Ibn Majah, The Book of Purification and its Sunnah, chapter: The reward of purification (285).

(1) **[1241] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is sahih (authientic).

The authentication of Hadith:

- It was reported by Aḥmad in ((Al-Musnad)) 1/403 (3820), and Ibn Majah, The Book of Purification and its Sunnah, Chapter: The reward of purification (284), Ibn Hibban in his book ((Sahih)) and in ((al-Iḥsān)) 3/223 (1047) with the narration of Hammad on the authority of ʻĀṣim, and the fact that the brightness of the forehead and that of hands and legs are among the effects of ablution of which the Messenger (PBUH) informed his people, is proven by the hadith of Abū Hurairah mentioned in Al-Bukhari, the book of Ablutions (Wudu'), chapter: The Superiority Of Ablution. And Al-ghurr-ul-muhajjalun (the Parts Of The Body Of The Muslims Washed In Ablution Will Shine On The Day Of Ressurrection And The Angels Will Call Them By That Name) From The Traces Of Ablution (136), Muslim in the book of Purification, chapter: The recommendation to increase the area washed for the forehead, arms, and legs well when performing wudu' (246), and Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 4/78.

I asked: O Messenger of Allah, tell me more about ablution, He replied: ((None of you will keep his water for ablution handy and rinse his mouth, snuff up water and blow it out without the sins of his face, his mouth and the inner parts of his nose falling out. When he then washes his face as God has commanded him the sins of his face will fall out at the ends of his beard along with the water; when he then washes his arms up to the elbows the sins of his arms will fall out at his finger-tips along with the water; when he then wipes his head the sins of his head will fall out at the ends of his hairs along with the water, when he then washes his feet up to the ankles, the sins of his feet will fall out at his toes along with the water. Then if he stands praying, and praises, lauds and glorifies God as is fitting and devotes his whole heart to God, his sin will depart leaving him as he was the day his mother bore him)) (1).

[1243] Muḥammad bin Al-Qāsim bin Aḥmad reported to us on the authority of Ibrāhīm bin Muḥammad bin Ayūb, on the authority of Abū Ja'far Muḥammad bin Sulaymān, on the authority of (Aḥmad bin Muḥammad bin Al-Qāsim narrated on the authority of), Muḥammad bin Rafi' on the authority of Yazīd bin Hārūn, on the authority of Al-'Ala who heard Anas bin Mālik say:

I was serving the Messenger of Allah (PBUH) when I was eight years old, and the first thing he taught me was that: **((O Anas, my son, perform your ablution properly for your prayers, your guardian angels love you, and your life will be prolonged))** (2).

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(1) **[1242] The assessment of the reliability of the chain of transmitters:**
- Sheikh of the compiler was not found, and the hadith is sahih (authentic)

The authentication of Hadith:
- It was reported by Muslim in the Book of Prayer - Travellers, Chapter: How `Amr bin `Abasah became Muslim (832), Aḥmad in ((Al-Musnad)) 4/112 (17019), and Abū Awana in ((Musnad)) 1/245 and others with the narration of Ikrimah bin Ammar.

(2) **[1243] The assessment of the reliability of the chain of transmitters:**
- Mawdu' hadith (Fabricated hadith), the chain of transmitters mentioned by compiler was not found.

The authentication of Hadith:
- It was reported by Ibn Sa'd in ((At-Tabaqat Al-Kubra)) 7/17, and At -Tabarani in ((Al-Mu'jam Al-Kabir)) 1/249 (713) with the narration of Yazīd, on the authority of Al-Ala'.
- This chain of narrators is Hālik (broken chain), due to Al-Ala, the liar.

[1244] Muḥammad bin Al-Qāsim reported to us on the authority of Ibrāhīm bin Aḥmad bin Rajaa, on the authority of Aḥmad bin ʿAyash Al-Rafiqi - in Haran - on the authority of ʿAmer bin Sayyar, on the authority of Mukhalled bin ʿAbdul Wahid, on the authority of ʿʿAlī bin Zaid bin Jadʾan, on the authority of Saʾīd bin Al-Musaiyab, on the authority of ʿAbd Al-Rahman bin Samra Al-Ansari, who said: The Messenger of Allah (PBUH) came out while we were in the Medina mosque and said: ((Yesterday I saw a wonder, I saw a man of my people who had been subjected to the torment of the grave, but his ablution protected and saved him)) (1).

﴿…And if you are in a state of ˹full˺ impurity, then take a full bath…﴾: bathe your whole body, It was narrated on the authority of Abū Dharr, on the authority of ʿAlī, may Allah be pleased with him, who said: Ten of the Jewish rabbis came and said: O Muḥammad , why did God command to wash the whole body because of sexual defilement, however He do not command to

- It was reported also by Abū Yaʾla in ((Al-Musnad)) 6/307 (3624), and At-Ṭabarānī in ((al-Muʿjam al-Awsaṭ)) 6/123 (5991) with the narration of Ibn Abi Yazīd, on the authority of Abbad, on the authority of ʿAlī bin Zaid, on the authority of Saʿīd bin Al-Musayyib, on the authority of Anas, and this chain of narrators is verk weak in which Ibn Abi Yazīdand ʿAlī bin Zaid bin Jadanʾs narrations are weak.
- It was also reported by Ibn ʿUday in ((al-Kāmil)) 3/364, and Al- Dhahabī in ((Mīzān al-iʿtidāl)) 2/137 with the narration of Saʿīd bin Zun Al-Taghlibi on the authority of Anas, and this is a weak chain of transmitters due to Ibn Zun.

(1) **[1244] The assessment of the reliability of the chain of transmitters:**

- the chain of transmitters is very weak, it contains reporters whom I did not find, and the narrations of Aamer, Mukhlad, and ʿAlī are not authentic, as follows:

The authentication of Hadith:

- It was reported by Ibn Al-Jawzi in ((Al-Ilal)) 2/698-699 with the narration of Al-Faraj bin Fadalah, on the authority of Hilal Abi Jabla, on the authority of Saʿīd bin Al-Musayyib, on the authority of Abd Al-Rahman bin Samra, on the authority of Amer bin Sayyar, on the authority of Mukhalled, on the authority of Ali, on the authority of Saʿīd, and the worthier chain of narration contains Ibn Fadalah whose narration is not permissible to be cited as a proof, as well as Hilal is unknown.
- Al-Ḥākim At-Tirmidhi reported it in ((Nawadir Al-Usul)) (p. 67), with the narration of ʿAbdullāh bin Nafeh, on the authority of Ibn Abi Fadik, on the authority of Abd Al-Rahman bin Abdullah, on the authority of Saʿīd, and ʿAbd-al-Raḥmān did not hear from Saʿīd.

wash the whole body due to urine and faeces, which are filthier than semen? The Prophet (PBUH) replied: **((When Adam ate from the tree, his veins and hair transformed, so when a man engages in sexual intercourse, it emitted from the root of every hair, so Allah made it obligatory for me and my people as a purification, expiation, and gratitude to what Allah bestowed upon them of the (sexual) pleasure they get.** They replied: O Muḥammad , you are telling the truth, so tell us the reward of those who bathe his whole body due to the lawful purpose. He (PBUH) said: **((If a believer wants to do ghusl, Allah will build a castle for him in Paradise; the intention of the believer is a secret between himself and his Lord, as the hypocrite does not take a bath after sexual defilement. Therefore, there is no male or female slave of my people who prepares to do ghusl due of sexual impurity except Allah speaks proudly of them to His angels saying, (My angels, look at My slave and My female slave who have prepared to do ghusl due to sexual impurity, being certain that I am their Lord, bear witness that I have forgiven them both, and We will record for him for every hair on his head and body a thousand good deeds, will erase (wrong actions) the same, and will raise for him like that.))** They replied: you are telling the truth, we testify that there is no God but Allah, and that you are the Messenger of Allah.

[1245] Muḥammad bin Al-Qāsim transmitted on the authority of Muḥammad bin Yazīd, on the authority of Abū Yaḥyá Al-Bazzaz, on the authority of Muḥammad bin Rafi', on the authority of Yazīd bin Hārūn, on the authority of Al-'Ala Abū Muḥammad Al-Thaqafi who said I heard Anas bin Mālik, may Allah be pleased with him, say: The Prophet (PBUH) said to me: **((My son, have a bath from sexual impurity, and deeply wash and clean, for under every hair there is the state of sexual impurity)).** I asked: O Messenger of Allah: How can I deeply wash? He replied: **((pour the water upon the roots of the hair, and clean your body, you come out of your bath, and you have been forgiven for all sins))** [(1)].

(1) **[1245] The assessment of the reliability of the chain of transmitters and the authentication of Hadith: have been already mentioned.**

ʻAbd al-Raḥmān bin Samra said: The Messenger of Allah (PBUH) came out to us one day while we were in the mosque of Medina, and he said: **((Last night I saw a wonder, I saw a man of my people, and the prophets sitting in circles, whenever he came to a circle, he expelled, until his bath of Janaba took his hand and made him sit next to me)).**

﴿…But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands…﴾: with the wholesome dust, ﴿…It is not Allah's Will…﴾: in the obligations He has imposed on you with regard to ablution, washing and purification with dust, ﴿… to burden you…﴾: any hardship for you, ﴿…but to purify you…﴾: of filth, impurity, major ritual impurity and sins.

﴿…and complete His favour upon you…﴾: for what He permitted you to do dry ablution when there was no water, and all His countless blessings, ﴿ so perhaps you will be grateful.﴾

[1246] Aḥmad bin Abi Al-Furati reported to us on the authority of Muḥammad bin ʻUmran, on the authority of Al-Ḥasan bin Sufyān, on the authority of Habban bin Mūsá, on the authority of ʻAbdullāh bin Al-Mubarak, on the authority of Abū Ma'shar Al-Madani, on the authority of Muḥammad bin Ka'b Al-Qurzi, on the authority of ʻAbdullāh bin Darrah - the freed salve of ʻUthman ibn Affan – who reported on the authority of Humran- the freed salve of ʻUthman - who said: A pot of water was by Uthman, may Allah be pleased with him, so he called for it and performed ablution properly, then he said: If I had only heard it from the Messenger of Allah (PBUH) once, twice, or thrice, I would not have narrated it to you. I heard the Messenger of Allah (PBUH) say: **((If any Muslim servant (of Allah) performs ablution, performs it properly, then rises up for prayer, his sins between that prayer and the next prayer will be forgiven))** [(1)].

(1) **[1246] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is weak, due to Abū Ma'shar, and Ibn Imran is majhul (unknown). The hadith of ʻUthman, may Allah be pleased with him, discussing the description of ablution, was authentic in another narration reported by Al-Bukhārī

Muḥammad bin Ka'b said: If I heard the hadith from a man of the Prophet's (PBUH) companions, I would search for it in the Qur'an, so I would find it: ﴿ Indeed, We have granted you a clear triumph ˹O Prophet˺﴾ [Qur'an 48:1] to ﴿…perfect His favour upon you,﴾: Then I knew that Allah did not perfect His favour until He forgave him his sins. Then I read the verse in Surat Al-Ma'idah: ﴿O believers! When you rise up for prayer…﴾ to ﴿ but to purify you and complete His favour upon you…﴾ So I knew that Allah Almighty did not complete His favour upon them until He forgave them.

[1247] Aḥmad bin ʻUbi reported to us on the authority of Mahmoud bin Muḥammad Al-Qadi, on the authority of ʻAlī bin ʻAbdul ʻAziz, on the authority of Al-Qāsim bin Salam, on the authority of Abū Ayyūb Al-Dimashqi, on the authority of Shu'aib bin Isḥāq, on the authority of Sa'īd bin Abi ʻUrouba, on the authority of Qtādh, on the authority of Shahr Bin Hawshab, on the authority of Sudaiy bin `Ajlan- who is Abū Umamah – narrated that the Prophet (PBUH) said: **((Purification expiates for the sins before it, and the prayer becomes voluntary))** [(1)]**.**

[Qur'an 5:7]: ﴿ Remember Allah's favour upon you…﴾all Allah's grace, ﴿…and the covenant…﴾: His pledge, ﴿…He made with you…﴾: which He bound you firmly O believers (… when you said, ﴿We hear and obey.﴾):

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in the Book of Ablution, Chapter: Performing [The Actions Of] Wudu' Thrice (159), and Muslim, in the Book of Purification, Chapter: The description of wudu' and its perfection (226).

The authentication of Hadith:

- It was reported by Ibn Al-Mubarak in ((Al-Zuhd)) (p. 316) (204), and Al-Marwazi in ((Maximizing the value of prayer)) 1/185 (100), and Al-Bayhaqī in ((Shu'ab Al-Iman)) 3/9 (2728), on the authority of Abi Muasher Al-Madani.

(1) **[1247] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters is weak, due to Shahr, Mahmoud Al-Qadi is majhul (unknown)

The authentication of Hadith:

- It was reported by Aḥmad in ((Al-Musnad)) 5/261 (22353), At-Ṭabarānī in ((al-Mu'jam al-kabīr)) 8/125 (7570), At-Tayalisi in ((Al-Musnad)) 3/154 (1129), and At-Ṭabarī in ((Jāmi' al-Bayān)) 6/138, all of them from Qtādh, on the authority of Shahr, on the authority of Abū Umamah.

when you said, to the Prophet (s) upon pledging allegiance to him: 'We hear and we obey', all that you command and forbid, of what we love and what we despise, according to most scholars.

It refers to the covenant that Allah Almighty made upon His servants when He brought them forth from the loins of Adam, Mujāhid stated.

﴿…And be mindful of Allah. Surely Allah knows best what is ˹hidden˺ in the heart.﴾: in the hearts of good or evil thoughts.

[Qur'an 5:8]: (O believers! Stand firm for Allah and bear true testimony…﴾ He ordered them to be just and honest in their words and actions, ﴿…Do not let the hatred of…﴾: the enmity, ﴿…a people lead you to injustice…﴾: cause you not to be just, and to harm them on account of their enmity, then, He said: ﴿…be just!...﴾: towards both friend and foe, ﴿…That is closer to righteousness…﴾: is nearer to God-fearing, ﴿… And be mindful of Allah. Surely Allah is All-Aware of what you do.﴾: and will requite you for it.

[Qur'an 5:9]: ﴿ Allah has promised those who believe and do good ˹His˺ forgiveness and a great reward.﴾ He (promised) said to them forgiveness, because the promise is spoken word, so they was in the nominative case.

[Qur'an 5:10]: ﴿As for those who disbelieve and deny Our signs, they are the residents of the Hellfire﴾

[Qur'an 5:11]: ﴿O believers! Remember Allah's favour upon you:…﴾ His defense, ﴿…when a people sought to harm you…﴾: kill you, ﴿…but He held their hands back from you. Be mindful of Allah. And in Allah let the believers put their trust.﴾

Qtādh said: This verse was revealed to the Messenger of Allah (PBUH) while he was in a valley with palm trees, during the seventh expedition, so Banu Th'alabah and Banu Muharib wanted to kill him and his companions when they were performing prayer, and they said: They perform a prayer that is dearer to them than their fathers and mothers, so if they prostrate, we will attack them. So Allah informed His Prophet of this, and revealed the prayer of fear.

Al-Ḥasan said: The Prophet (PBUH) was besieged by in Ghatafan in a valley of palm trees, then a polytheist said: would you like to kill Muḥammad ? They replied: How do you kill him ? He said: I will kill him. They said: We wish you had done. He came to the Prophet (PBUH) with his sword, and the Prophet (PBUH) was with his sword, and he said: O Muḥammad , give me your sword, and he did. So the man was shaking the sword, looking once at the sword and another time was looking at the Prophet (PBUH), and said: What can prevent me from killing you, O Muḥammad ? He said: ((Allah)). Therefore, the companions of the Messenger of Allah threatened him, and spoke so harshly to him. Later, he put the sword back in its scabbard and went on, so Allah revealed this verse.

[1248] ʿAbdullāh bin Hamed reported to us on the authority of Aḥmad bin Muḥammad bin Al-Ḥasan (who said: Muḥammad bin Yaḥyá reported), on the authority of ʿAbd al-Razzāq, on the authority of Mu'ammar, on the authority of Al- Zahrī, on the authority of Abū Salamah, on the authority of Jaber, may Allah be pleased with him, who narrated that the Prophet (PBUH) encamped then the people dispersed to rest in the shade of the trees, then the Prophet hung his weapon on a tree, so a Bedouin came and drew the sword of the Messenger of Allah (PBUH) against him, then he turned to the Prophet (PBUH) (He said: Who will protect you from me ?) He replied: ((Allah)) The Bedouin said twice or thrice: Who will protect you from me ? The Prophet (PBUH) replied ((Allah)), so the Bedouin put the sword back in its scabbard. Then, the Prophet called his companions, and he told them the story of the Bedouin, while he was sitting beside him, without punishing him [(1)].

(1) **[1248] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is sahih (authentic).

The authentication of Hadith:
- It was reported by Al-Bukhārī in the book Expeditions led by the Prophet (PBUH) (Al-Maghaazi), chapter: The Ghazwa of Dhat-ur-Riqa (2756), Muslim, Book of Prayer - Travellers, chapter: The fear prayer (843), Aḥmad in (Al-Musnad) 3/311 (14335), and Abū Naʿīm in ((Evidence Of Prophecy)) 2 / 78 (67), and others on the authority of Al- Zahrī, on the authority of Sinan bin Abi Sinan, and Abū Salamah, on the authority of Jaber.

Mujāhid , ʻAbdullāh bin Kathīr, ʻIkrimah, Al- Kalbī, and Ibn Yasar said on the authority of his companion: The Messenger of Allah (PBUH) sent Al-Mundhir bin ʻAmr Al-Ansari, who was one of the captains on the night of Aqaba, and in thirty riders from the Muhajireen and Ansar to Bani ʻAmer bin Sa'sa'a, so they went out, and met ʻAmer bin Al-Tufail bin Mālik bin Ja'afar at the well of Ma'una - which is belonged to Bani ʻAmer - so they fought, and Al-Mundhir was killed and his companions, except three persons, who were looking for something they had lost. One of them was ʻAmr bin Umayyah Al-Damri, who only found them while the birds were hovering in the sky, falling from their beaks, blood stain, and one of the people said: our companions were killed. Then he turned away until he met a man, so they struck each other twice, and when the blow hit him, he raised his head to the sky and opened his eyes. He said: Allah is Great, Paradise, and the Lord of the worlds, and his two companions returned, So they met two men from Bani Salim, after the Prophet (PBUH) and their people reconciled to leave the fighting, but they attributed them to Bani ʻAmer, so they killed them, and their people came to the Prophet (PBUH) asking for blood money. so he went out with Abū Bakr, ʻUmar, ʻUthman, ''Alī, Talha, and ʻAbd-al-Raḥmān bin ʻAwf, until they came to Ka'ab bin Al-Ashraf, and Bani Al-Nadir to consult them, so they replied: Yes, Abū l-Qāsim the time has come for you to come and ask us for help, so sit down we feed you and give you what you ask for. So the Messenger of Allah and his companions sat down, and they were alone with each other and said: You will not find Muḥammad closer than he is now, so who can climb on the roof of the house and throws a rock on him then we may be relieved from him ? ʻAmr bin Jahash bin Ka'b said: I am, so he came to a large millstone to throw it on him, so Allah held their hands, and Gabriel came and informed him, so the Messenger of Allah (PBUH) came out, then called ʻAlī and said: ((Do not leave your position, for whoever of my companions meets you and asks you about me, then say: Go to Medina)). Then, ʻAlī did, until they reached and followed him, so Allah Almighty revealed this verse.

It is so close to be sound; because Allah Almighty followed this verse by

denouncing the Jews and mentioning their immoral actions and treachery, saying:

[Qur'an 5:12]: ﴿Allah made a covenant with the Children of Israel and appointed twelve leaders from among them…﴾

Allah the Almighty promised Moses (PBUH) that He would inherit him and his people the Holy Land, which is the Levant, and it was inhabited by the giant Canaanites. He also promised him that He would destroy them and give the land of the Levant to be dwelled by the Children of Israel. When the Children of Israel settled in Egypt, Allah commanded them to march to Jericho in the Levant, which was the holy land. He said: O Moses, I gave you this land to be your dwellings and residence, so go and fight against the enemies there, for I will support you against them. Appoint also twelve leaders from your people; from each tribe, choose a leader who will be a guarantor for his people to fulfill what they have been ordered to do. Therefore, Moses chose the leaders, and their names are; from the tribe of Rubel: Shamil Rakz, from the tribe of Simeon: Shaphat bin Gedi, from the tribe of Judah: Ṭālib bin Yofna, from the tribe of Aten: Khabel bin Joseph, from the tribe of Joseph, which is the tribe of Ephraim, Joshua bin Nun, from the tribe of Benjamin Fletm bin Rephon, from the tribe of Dayanon Geddi bin Suri, from the tribe of Joseph, and he is Fisha bin Joseph, Geddi bin Susi, from the tribe of Asher Shanor bin Mālik, from the tribe of Naphtali Chai bin Wqusy, from the tribe of Dan Hamael bin Hamel, and from the tribe of Laon, Gula bin Melica. So, he went on with the Children of Israel until, when they approached the land of Canaan, which is Jericho, he sent these leaders to spy for him, and they met a man of the giant called: Og bin Anak, his height was three thousand and twenty thousand cubits and three hundred and thirty-three and a third cubits, according to Ibn ʿUmar.

Og used to hold and drank from the clouds, he also held the whale from the bottom of the sea and roasted it in the eyes of the sun, raised it to his mouth, and then ate it. It is narrated that he came to Noah (PBUH) on the

Day of the Flood, and he said to him: Carry me with you in your ark, but he replied: Get out, O enemy of Allah I did not command that. Then, the water waters covered the mountains to a depth, though the water did not exceeded the knees of Og, and he lived for three thousand years, until Allah destroyed him at the hands of Moses.

Moses had soldiers, over an area of 3 miles, so Og came and looked at them, then he went to the mountain and there he extracted a rock equal in size to the soldiers, and carried it to throw it on them. However, Allah sent the hoopoe using his "maṣan" which means his beak – to hole the rock, so it was pierced, fell on the neck of Og, so it threw him down. Then, Moses (PBUH) approached, his length was ten cubits, and the length of his stick was also ten cubits, and he leapt in the sky ten cubits, however, he only hit his heel while he was thrown down, and killed him.

They said: So a large group of people came, with daggers and beheaded him. When he was killed, he fell on the Nile of Egypt, so the Nile receded for a year. His mother who was called ʻUnuq, or ʻInaq, was one of the daughters of Adam, and it was said: she was the first woman to prostitute on the earth; each of her fingers was three cubits, with each finger two iron nails, like sickles. Further, the place of her sitting on the ground was in Jerib (a patch of land), so when she prostituted, Allah sent lions like elephants, wolves like camels, and eagles like donkeys, and He gave them power over her, so they killed and ate her.

When Og saw them, with a bundle of firewood on his head, he took the twelve, put them in his bag, and said to his wife: Look at these who claimed that they want to fight us, then he put them before her hands, and said: Shall I not grind them with my feet? His wife replied: No, let them go so that they can tell their people what they witnessed. Then, he did that, and they began to know their conditions; their grape cluster was carried on a piece of wood by five persons among them, and the pomegranate half if its seeds were removed, five or four persons would entered.

When the leaders came out, they said to each other: O people, if you told the Children of Israel what we saw, they would turn away from the Prophet of Allah, so conceal it, and only tell Moses and Aaron to know their opinion; so they made a covenant with each other. Later, they went to Moses and brought some of their grapes, but they broke the covenant, and each of them forbad his tribe from fighting them, and told them what he saw except two men among them: Caleb and Joshua, so He said: ﴿ Allah made a covenant with the Children of Israel and appointed twelve leaders from among them﴾.

﴿…and ˹then˺ said…﴾: Allah said to the Children of Israel, (… ﴿I am truly with you…﴾: He will help you against your enemy. Then He began to say: ﴿… If you establish prayer…﴾: O the Children of Israel, ﴿… pay alms-tax, believe in My messengers, support them…﴾: helped and honored them; Abū ʻUbaidah said):

How honorable man that is generous, and how powerful man is supported in their assembly.

﴿…and lend to Allah a good loan…﴾: He did not say "Iqradan" which means lending; it is gerund that is not "assadr" which means the beginning, as He said: ﴿ So her Lord accepted her graciously…﴾ [Qur'an 37 :3] and the like.

﴿…I will certainly forgive…﴾: absolve and obliterate, ﴿… your sins and admit you into Gardens under which rivers flow. And whoever among you disbelieves afterwards has truly strayed from the Right Way﴾: he has erred from the right path (al-sawā' originally means 'the middle way') as the back may be called: whether sawā'.

[Qur'an 13 :5]:﴿ But for breaking their covenant…﴾ due to breaking, and (wama) refers to gerund and everything similar to this section is its path. Qtādh said: They violated it in several ways: They rejected the messengers who were sent after Moses, killed the prophets of Allah, denied His Book and neglected His obligations.

Salman said: This nation was destroyed due to breaking the covenants.

﴿…We condemned them…﴾: We tortured them by imposing the tax. Al-Ḥasan and Muqatil: they were condemned by metamorphosis.

‘Ataa: We expelled them from Our Mercy.

﴿…and hardened their hearts…﴾: Yaḥyá bin Wathab, Hamzah, and Al-Kisā’ī recited {{Qasiyyah}} with an emphasis of “ya” without (‘Alf), which is also the recitation of Ibn Mas’ud, and Al-Nakh’ai. Al-A’mash recited (Qasiyah) by light “yaa” based on the pattern of the morphological balance (f’ala) like (’Amiya) and “Sajih”, derived from the Arabic verbs (qasa, yaqsi), rather than (qasa, yaqsu) which mean to be hard- hearted. Further, the rest recited it {Qasya} depending on the pattern of the morphological balance (faa’la), according to Abi ‘Ubaid, as they are two ways of recitation such as: (Alya and ālia) which mean high, and (az-zakiya and az-zakia) which mean pure.

Ibn ‘Abbās said: (qasya) means hard, it was said: cruel, unyielding, it was said: arrogant, not accepting preaching, and it was said: a corrupt apostasy, likewise, it is said dirhams are “qasya” which is fake and fraudulent.

﴿…They distorted the words of the Scripture…﴾: the majority of the reciters read it without alf, and Al-Sulami and Al-Nakh’ai (Alkalam) recited with alf. ﴿…and neglected a portion of what they had been commanded to uphold…﴾: they have abandoned their portion or part of what they were reminded and were commanded of faith in Muḥammad , as it is followed by ﴿…You ˹O Prophet˺ will always find…﴾: O Muḥammad , ﴿…deceit on their part…﴾: the scholars argued over the meaning of (khainatin);

Al-Mubarrad said: It is gerund, like “kaziba” which means liar and “laghisa” which means void.

It was also said: It is a noun, like ala’afia (wellness) and ala’qibah (consequence).

It was said: It is in the sense of the doer, and letter ha is added for exaggeration, such as riwaya (novel), alama (expert), and nassab (genealogist). The poet said:

You whispered loyalty to yourself, for you were not treacherous and betrayer.

It may be the plural form of (kha’n), such as (firqa kafira) which means an infidel sect, and (ta’ifa khriga) which means a rebel sect.

Ibn ʻAbbās said: "deceit" refers to: disobedience.

Yaman: it refers to cheating; their betrayal was their breaking of the covenant, and their support of the polytheists in the war of the Messenger of Allah (PBUH), and their plan to kill and poison him, and the like of their betrayal, and their crimes.

﴿…except for a few…﴾: who did not betray nor break the covenant, and it was said: They are the believers of the People of the Book,﴿… But pardon them and bear with them. Indeed, Allah loves the good-doers…﴾ : it is abrogated by the verse of the sword.

[Qur'an 5:14]:And from those who say, ﴿We are Christians,﴾ We took their covenant…concerning monotheism and prophecy, ﴿... but they neglected a portion of what they had been commanded to uphold. So We let…﴾: stirred up ﴿… hostility and enmity arise between them until the Day of Judgment…﴾: due to different inclinations, and controversy in religion.

Muawiyah bin Qurra said: Disputes in religion nullify deeds.

They differed about the meaning with the two letters ha and mem in His saying "baynahumu" (between them):

Mujāhid , Qtādh, As-Suddi and Ibn Zaid said: It means: between the Jews and the Christians.

Ibn Zayd said: it is like stirring up the beasts.

Al-Rabee' said: it refers to the Christians only; the Nestorian, Jacobite, and Melkite sects of Christians, who are enemies to each other, ﴿…and soon Allah will inform them of all they have done…﴾: in the Hereafter, He will reward them; it is Allah's threat for them.

[Qur'an 5:15]: ﴿O People of the Book! Now Our Messenger has come to you, revealing much of what you have hidden of the Scriptures…﴾ The Torah and the Bible, such as the description of Muḥammad , and the verse of stoning, ﴿…and disregarding much…﴾ He will not reckoned you for a lot of what you hide. ﴿… There certainly has come to you from Allah a light…﴾:

it refers to Muḥammad (PBUH), ﴿… and a clear Book…﴾: perspicuous, it is said: perfect Record which is the Nobel Qur'an.

[Qur'an 5:16]: ﴿through which Allah guides…﴾Mujāhid , 'Ubaid bin 'Amir, and Muslim bin Jundub recited it with damma on haa because it originally comes with damma, however some recited it with kasra on the haa since it came after yaa. ﴿…those who seek His pleasure…﴾: whoever follows His good acceptance; Allah's acceptance and satisfaction with something means He accepts, praises, and affirms it, which is unlike displeasure and anger.

﴿…to the ways of peace…﴾: to the Paths of Peace that refers to Allah the Almighty and His ways mean His religion, which He expounded to His servants, and with which He sent His Messengers.

﴿… brings them out of darkness and into light…﴾: brings them forth from the shadows, [from] unbelief, into the light, [into] belief, ﴿… by His Will…﴾: by His success, guidance, will, and leave, ﴿… and guides them to the Straight Path…﴾.

[Qur'an 5:17]: (Indeed, those who say, ﴿Allah is the Messiah, son of Mary,﴾ have fallen into disbelief. Say, ˹O Prophet,˺) ﴿Who has the power to prevent Allah…﴾ Who could prevent anything from Allah, if He willed; such as some say, I have power over so-and-so, if he cannot do anything without the other's power and control.

﴿…if He chose to destroy the Messiah, son of Mary, his mother, and everyone in the world all together?﴾ To Allah ˹alone˺ belongs the kingdom of the heavens and the earth and everything in between…﴾: He did not say: and what is between them (He did not use the plural form); as it means: and between these two things ﴿…He creates whatever He wills. And Allah is Most Capable of everything.﴾

[Qur'an 5:18]: The Jews and the Christians each say, ﴿We are the children of Allah and His most beloved!… ﴾ As-Suddi said: The Jews said: God Almighty revealed to Israel: Your son is the firstborn of the child, so He made them enter the Hellfire for forty days, until it purifies them and obliterates their sins. Then a

caller said: Bring out all the circumcised children of Israel, so take them out that why He said: ﴿ ˹Some of˺ the Jews claim, ﴿The Fire will not touch us except for a number of days.﴾ [Qur'an 2:80]. As for the Christians, a group of them said: The Messiah is the Son of God, so the tradition reported by the scholars.

(…Say, ˹O Prophet,˺) ﴿Why then does He punish you for your sins?...﴾: If it is as you claim that you are His children and His beloved, the loving does not torment His beloved, though you acknowledge that He punishes you.﴿… No! You are only humans like others of His Own making…﴾: you are mortals from among, all, those, mortals, He created, you shall be rewarded as they are rewarded and you shall be requited as they are requited.

﴿… He forgives whoever He wills…﴾: in bounty ﴿… and punishes whoever He wills…﴾:in justice. As-Suddi said: He guides whom He wills in this world as he forgives them, and He causes death among you who disbelieved by His will; that is why He punishes them. ﴿…To Allah ˹alone˺ belongs the kingdom of the heavens and the earth and everything in between. And to Him is the final return.﴾

[Qur'an 5:19]: ﴿ O People of the Book! Our Messenger has indeed come to you, making things clear to you…﴾ the ways of guidance and laws of religion,﴿…after an interval between the messengers…﴾: a cessation, they differed regarding the duration.

[1249] Ibn Fnjwyh reported to us on the authority of Aḥmad bin Ja'afar bin Hamdan bin ʿAbdullāh, on the authority of Muḥammad bin Hamdan bin Sufyān Al-Taraifi, on the authority of Ja'far bin Hashim Al-Sammar, on the authority of Abū Rabi'a, on the authority of Abū ʿAwana, on the authority of ʿĀṣim, on the authority of Abi ʿUthman, on the authority of Salman who said: The period between Jesus and the Prophet (PBUH) is six hundred years. (1)

(1) **[1249] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters of the compiler is da'if (weak), Ahmed bin Ja'far and Ja'far bin Hashem are unknown, and the tradition is authenticated, as follows.

The authentication of Hadith:
- It was reported by Al-Bukhārī in the book of ﴿Virtues of the Companions﴾, chapter:

[1250] Ibn Fnjwyh reported to me on the authority of Ibn Habash, on the authority of Ibn Zangawayh, on the authority of Salama, on the authority of ʿAbd al-Razzāq, on the authority of Mu'ammar, on the authority of Qtādh: ﴿after an interval between the messengers﴾: There was between Jesus and Muḥammad (PBUH), five hundred and sixty years. (1)

Mua'mmar said: Al- Kalbī said: Five hundred and forty years.

Ad- Ḍaḥḥāk said: Four hundred and thirty-two years.

﴿…so you do not say,﴾: Not to say that, ﴿There has never come to us a deliverer of good news or a warner.﴾ Now there has come to you a deliverer of good news and a warner. And Allah is Most Capable of everything.

[1251] (Ibn Fnjwyh) reported to us on the authority of Mūsá bin Muḥammad bin ʿAlī bin ʿAbdullāh, on the authority of Al-Ḥasan bin ʿAlī Al-Qatan, on the authority of Abū Nasr Abdullmalīk bin ʿAbd-al-ʿAzīz Al-Tammar, on the authority of Hammad bin Salamah, on the authority of ʿAlī bin Zaid, on the authority of Abū Rafi', on the authority of Abū Hurairah, who said: The Messenger of Allah (PBUH) said: **((Four people who testify before Allah (on the Day of Resurrection) with an argument and an excuse: a man who died during the interval (between messengers), a man who embraced Islam as an old man, a man who was deaf and dumb, and a man who was insane. Then, Allah Almighty will send a messenger to them, and He will order them: Obey him. Then,**

When Salman Al-Farsi, may Allah be pleased with him became Muslim (3732), Ahmed in ((Al-Ilal)) 2/241 (2121), At-Ṭabarī in ((History of the Messengers and Kings)) 3/235, and others with the narration of Abū ʿUthman on the authority of Salman.

(1) **[1250] The assessment of the reliability of the chain of transmitters:**
- No criticism nor praise was raised about Ibn Zangawayh.

The authentication of Hadith:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 6/167 with the narration of Al-Ḥasan bin Yaḥyá, on the authority of ʿAbd-al-Razzāq, then he reported it with the narration of Abū Sufyān, on the authority of Mu'ammar, on the authority of his companions, so he mentioned the same as what Al- Kalbī said, and he also reported it with the narration of Saʿīd bin Abi ʿUrouba, on the authority of Qtādh, the same as Salman Al-Farsi's narration.

the Messenger will come and kindle a fire for them, and he will say: go into it, so whoever obey him, it will be cool and safe. Whoever will not do so, the torment has come to pass against him)) [1].

[Qur'an 5:20]: And ˹remember˺ when Moses said to his people, ﴿O my people! Remember Allah's favours upon you when He raised prophets from among you, made you sovereign…﴾ they differed regarding the meaning of kings.

[1252] 'Abdullāh bin Hamid bin Muḥammad reported on to us the authority of Aḥmad bin Muḥammad bin Yūsuf, on the authority of Aḥmad bin Ibrāhīm bin Shazan, on the authority of Ya'qūb bin Sufyān, on the authority of Isa, on the authority of Sa'īd bin Abi Maryam, on the authority of Ibn Lahi'a, on the authority of Darraj, on the authority of Abi Al-Haytham, on the authority of Abi Sa'īd Al-Khudri, who said: the Messenger of Allah (PBUH) said: **((if one of the Children of Israel had a servant, a spouse, and an animal, he would be considered a king))** [2].

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(1) **[1251] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters is weak, including Mūsá bin Muḥammad, who is unknown, and 'Alī is da'if (weak), but the hadith is supported by the reporter who narrated on the authority of Al-Aswad, so its chain of transmitters is authentic.

The authentication of Hadith:

- It was reported by Ibn Abi 'Āṣim in ((As-Sunnah)) 1/176 (404), and Ibn Rahawayh in ((Musnad)) 1/445 (514) with the narration of 'Alī bin Zaid on the authority of Abi Rafi'.
- Aliya traced Al- Ḥasan, on whose authoirty Aḥmad reported it in ((Al-Musnad)) 4/24 (16302), on the authority of Qtādh, on the authority of Al- Ḥasan, on the authority of Abū Rafi', but 'Alī is da'if (weak), and Al- Ḥasan is Mudalliss (concealing defects or weaknesses in the chain of transmission), and he transmitted. The hadith was also mentioned by Ibn Hibban in ((Sahih)) and in ((al-Iḥsān)) 16/357 (7357), Aḥmad in ((Al-Musnad)) 4/24 (16301), and Al-Bayhaqī in ((Al-I'tiqad)) (p. 202) with the narration of Mu'adh bin Hisham, on the authority of his father, on the authority of Qtādh, on the authority of Al-Ahnaf bin Qais, on the authority of Al-Aswad bin Sari', and this is an authentic chain of transmission.
- Additionly, it was mentioned by Abū Ya'la in ((Al-Musnad)) 7/225 (4224) with the narration of Laith bin Abi Salim, on the authority of Abdul-Warith, on the authority of Anas, but Laith's narration is da'if weak.
- See: Majma' Al-Zawa'id by Al-Haythami 7/215-217.

(2) **[1252] The assessment of the reliability of the chain of transmitters:**

- the chain of transmitters is da'if (weak), including Ahmed bin Muḥammad, whose uprightness is debateable, and Ibn Lahi'a and Daraj are weak

Ibn ʻAbbās, Mujāhid , Al- Ḥasan, and Al-Hakam said: Whoever has a house, a servant, and a spouse, he is a king.

Abū Abd Al-Rahman Al-Hubli said: I heard that a person asked ʻAbdullāh b. ʻAmr b. ʻAas and heard him saying: Are we not amongst the destitute of the emigrants? ʻAbdullāh said to him: Have you a spouse with whom you live? He said: Yes. ʻAbdullāh asked: Do you not have a home in which you reside? The man replied (Yes.) ʻAbdullāh said: Then you are amongst the rich. He said: I have a servant also. Thereupon he (ʻAbdullāh b. ʻAmr b. ʻAs) said: Then you are amongst the kings.

[1253] Abū Al-Tayyib Sahl bin Muḥammad bin Sulaymān Al-Ajli reported to us on the authority of Abū ʻAlī Al-Raffa, on the authority of ʻAbdullāh bin Wahb Al-Hafiz, on the authority of ʻAbdullāh bin Hani', on the authority of Ubayy, on the authority of Ibrāhīm bin Abi Abla, on the authority of Umm Al-Darda', on the authority of Abū Dardaa who said: The Messenger of Allah (PBUH) said: **((Whosoever begins the day feeling family security and good health; and possessing provision for his day is as though he possessed the whole world. O son of Adam, it suffices you of what satisfies your hunger and covers your nakedness. Whether it is a house that shelters you, or it is an animal that you ride. A piece of barley bread, water of earthenware jars and what is over the waist-wrapper, then you will be held accountable for them))** [(1)].

The authentication of Hadith:

- It was reported by Al-Wahidi in ((Al-Waseet)) 2/171 with the narration of Ibn Lahi'a on the authority of Daraj'.
- It was also reported by At-Ṭabarī in ((Jāmiʻ al-Bayān)) 6/169, and Abū Dāwūd in ((Marasil)) (p. 181) (204) with the narration of Abū Damra Anas bin Ayyad, on the authority of Zaid bin Aslam, with a marfu' (raised) chain of transmission, and this is sahih (authentic) and mursal (incomplete).

(1) **[1253] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters is da'if (very weak), but it was classified as hasan (good) by Al- Albānī in ((Sahih Al-Jami') (6042), based on the reporters, but the narration of Abi Al-Darda' is not authentic.

The authentication of Hadith:

- It was reported by Ibn Hibban in his book ((Sahih)) and in ((al-Iḥsān)) 2/445 (671),

Ad- Ḍaḥḥāk: Their homes were spacious and had running water. So whoever lives in a spacious house with running water, he is a king.

Qtādh: They were the first to own servants as well as the first of the sons of Adam to whom the servants were subjugated.

As-Suddi: It means: He made you free, controlled yourselves after you were in the hands of the Copts when jizyah was levied on you, so Allah Almighty brought you out of that humiliation.

﴿…and gave you what He had never given anyone in the world…﴾: any other of your contemporary peoples.

Mujāhid : in the way of manna, quails, stones, and clouds.

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and Abū Na'īm in ((Hilyat Al-Awliya)) 5/249, with the narration of 'Abdullāh bin Hani', on the authority of his father, except that Ibn Habban stopped when he (PBUH) said: ((the whole world)).

- It was mentioned with the narration of Salamah bin 'Ubaid Allah bin Muhsin, on the authority of his father, with marfu' (raised) narration to his saying: ((as though he possessed the world)), reported by At-Tirmidhi in the book of Zuhd, Chapter (34) (2346), and Ibn Majah, in the book of Zuhd, Chapter: The livelihood of the family of Muḥammad (saws) (4141), Al-Khatib in ((The History of Baghdad)) 3/463, and Salamah is majhul (unknown).
- It was also mentioned with the narration of 'Alī bin Abbis, on the authority of Fadil bin Marzouq, on the authority of Attia, on the authority of Ibn 'Umar, with marfu' (raised) narraion. It was reported by At-Ṭabarānī in ((al-Mu'jam al-Awsaṭ)) 2/330 (1849), including 'Alī bin 'Abbās. AD-Daraqutni classe it as da'if (weak) Hadith. It was also mentioned by Aḥmad bin Isa Al-A'lawi, on the authority of Muḥammad bin Ja'far bin Muḥammad, on the authority of his father, on the authority of his grandfather, with the chain of transmission which is marfu' (raised): ((Whosoever begins the day being healthy in his hearing, sight and mind, feeling family security from the Sultan; and possessing provision for his day is as though he has been given the best of what the sun rose or set on it)).
- Al-Sahmi reported it in ((Tarikh Jurjan)) 1/364.
- It was transmitted by Abū Bakr Ad-Dahri on the authority of Thawr bin Yazīd, on the authority of Khālid bin Muhajir, on the authority of 'Umar, which is marfu' (raised) narration: ((O The son of Adam, when you begins the day being healthy, feeling family security, and possessing provision for his day, do not care about the world)), this chain of transmission is da'if (weak).
- These narration authenticated each other.

[Qur'an 5:21]: ﴿O my people! Enter the Holy Land…﴾ they differed regarding the Holy Land, what is it?

Mujāhid : It is the Mount Ṭûr and its surroundings.

Ad- Ḍaḥḥāk: It is Elijah, and Jerusalem.

'Abdullāh bin 'Amr, may Allah be pleased with him, said: The sanctuary is sacred and extends as much as the heavens and the earth, and Jerusalem is sacred and extends as much as the heavens and the earth as well.

'Ikrimah, As-Suddi and Ibn Zaid said: It is Jericho.

Al- Kalbī: Damascus, Palestine and some of Jordan.

Qtādh: It is all of Ash-Sham lands.

Zaid bin Thabit narrated: While we were around the Messenger of Allah (PBUH), we collected the Qur'an from patches, he said **((Glad tidings to for the people Ash-sham)),** it was asked: O Messenger of Allah, why? He replied: **((The angels of the Most Gracious spread their wings over them)).**

[1254] Ibn Al-Muqri' Al-Hafiz transmitted to us on the authority of Al-Qāsim bin Al-Ḥasan bin Al-Qāsim Al-Hammadani, on the authority of Abū 'Alī Khafif bin 'Abdullāh Al-Dainouri, on the authority of Hisham bin 'Ammar, on the authority of Yaḥyá bin Hamzah, on the authority of Nasr bin 'Alqamah Al-Homsi, on the authority of Jubair bin Nafir, on the authority of 'Abdullāh bin Hawalah, who said: We were with the Prophet (PBUH) when he said: ((By Allah, this matter will last until Allah conquers for you the land of Persia and the Romans, and the land of Himyar, and you will form three armies, an army in Syria, an army in Iraq, and an army in Yemen)). I said: Choose for me, O Messenger of Allah, if I witness that, so he said: **((I choose Ash-Sham for you, for it is Allah's choicest country, to which He chooses His elite among his servants. O people of Islam, so you should go to Ash-Sham, for Allah's elite is from Ash-Sham, and Allah has guaranteed me Ash-Sham and its people))** [(1)]**.**

(1) **[1254] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters of the compiler is da'if (weak), including Al-Qāsim and Khafif who are unknown. The hadith is authenticated with another narration that

[1255] Ibn Al-Muqri' transmitted to us on the authority of Muḥammad bin Sam'an, on the authority of Abū Al-Fadl Muḥammad bin Al-Fadl Al-'Adani, on the authority of Mūsá bin Isḥāq Al-Ansari, on the authority of Munjab bin Al-Ḥārith, on the authority of Ibn Mushar, on the authority of Al''msh, on the authority of 'Abdullāh bin Dirar, on the authority of his father, on the authority of 'Abdullāh bin Mas'oud, may Allah be pleased with him, who said: the good was divided into ten loops, nine of them are in Ash-Sham, and one is in Iraq. The evil was divided into ten loops; nine of them are in Iraq, and one is in Ash-Sham. Ten thousand eyes that saw the Prophet (PBUH) entered Ash-Sham, nine hundred of the Messenger of Allah's (PBUH) companions travelled to Homs, seventy of them are of the warriors of Badr [(1)].

﴿…which Allah has destined for you ⌜to enter⌝…﴾: It is ordained in the Preserved Tablet to be your dwellings.

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it is mentioned in the authentication of Hadith, and it was also authenticated by Al-Albānī in ((Takhreej Fada'il Al-Sham)) (p. 29).

The authentication of Hadith:

- It was reported by Al-Wahidi in ((Al-Waseet)) 2/171 with the narration of Ibn Lahi'a on the authority of Daraj'.
- It was also reported by Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 9/179, and Ad-Dani in ((Al-Sunan)) 5/948 (500) with the narration of Yaḥyá bin Hamzah, on the authority of Nasr, on the authority of Jubair, on the authority of Ibn Hawala, and Nasr is accepted.
- I found a reporter of this hadith that was reported by Ahmed in ((Al-Musnad)) 5/288 (22542), Al-Diyaa in ((Al-Mukhtara)) 9/274, and Abū Dāwūd, The Book of Jihad (Kitab Al-Jihad), Chapter: Regarding Residing In As-Sham (2483) with the narration of Essam bin Khālid and 'Alī bin Ayyash, on the authority of Hariz, on the authority of Sulaymān bin Shamir, on the authority of Ibn Hawala, and this is a reliable chain of transmission.

(1) **[1255] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters is da'if (weak), including Muḥammad bin Samaan and Abū Al-Fadl who are unknown, and 'Abdullāh bin Dirar is da'if (weak), and his father is unknown.

The authentication of Hadith:

- It was reported by At-Ṭabarānī in ((al-Mu'jam al-kabīr)) 9/177 (8881), and Ahmed in ((Fada'il Al-Sahaba)) 2/1136 (1709) with the narration of Al-A'mash, on the authority of 'Abdullāh bin Dirar, on the authority of his father, on the authority of Ibn Mas'ud.
- The hadith was mentioned by Ibn Rajab in ((Fada'il Al-Sham)) (pg. 56) (52).

Ibn Isḥāq: Allah granted you.

As-Sadi: Allah Almighty commanded you to enter.

Qtādh: They were commanded to do it as they were commanded to perform prayer.

﴿…And do not turn back…﴾: turning on your heels that is contrary to Allah's command, ﴿…or else you will become losers﴾.

Al- Kalbī: Abraham (PBUH) climbed Mount Lebanon, and it was said to him: Look, what your eyesight catches is sacred, and it is an inheritance for your offspring as well.

[Qur'an 5:22]: ﴿They replied…﴾ O the children of Israel, ﴿…O Moses! There is an enormously powerful people there…﴾: when the spies returned to Moses (PBUH), they told him what they had seen, Moses (PBUH) said: do not disclose their affairs, and do not tell any of the soldiers, otherwise, you would fail. However, every man among them informed his relative and his cousin, except for two men who were honest and faithful to Moses's commands. They were Joshua bin Nun bin Ephraim bin Joseph, Moses's young companion and Caleb bin Yophna, the husband of Mūsá's sister, Maryam bint Imran; both of them are among the leaders. The group of the Children of Israel knew the news, so they raised their voices crying, saying: we wish we had died in Egypt or in this wilderness instead that Allah would let us enter their land; our women, children, and properties would be their spoil. Later, each one of them said to his companions: Come, let us appoint a head to return to Egypt. Therefore, Allah the Almighty told of them; They replied, ﴿O Moses…﴾.

Qtādh: They had strange bodies and weird features that no one else had.

﴿…There is an enormously powerful people there, so we will never ⌜be able to⌝ enter it until they leave. If they do, then we will enter…﴾: When they said that and were about to leave for Egypt, Moses and Aaron fell down prostrating, and Joshua and Caleb tore their clothes who are the ones Allah Almighty told of in His saying:

[Qur'an 23:5]: ﴿Two God-fearing men…﴾ those who feared Allah. Sa'īd bin Jubair recited (yakhāfūna) with dammah ya. It was said: They were of the giants, then they embraced Islam and followed Moses, ﴿….who had been blessed by Allah—said…﴾: to whom Allah had been gracious, by success and protection. ﴿…Surprise them through the gate…﴾: the town of giants, ﴿…If you do, you will certainly prevail…﴾: because they were certain of God's assistance and the fulfilment of His promise, and We saw them, so their bodies were powerful and strong, and their hearts were weak, so have no fear of them,﴿… Put your trust in Allah if you are ˹truly˺ believers.﴾: So the children of Israel wanted to stone them, and they disobeyed them.

[Qur'an 24 :5] ˹Yet˺ they said, ﴿O Moses! ˹Still˺ we will never enter as long as they remain there. So go—both you and your Lord—and fight; we are staying right here!﴾

It was narrated that the Messenger of Allah (PBUH) said to his companions on the Day of Al-Hudaibiya, when he was not allowed to proceed to the House (the Ka'ba): ((I am walking to slaughter the sacrificial beasts at the House)) Al-Miqdad bin Al-Aswad said: I swear by Allah that we will not say to you as the people of Moses said ﴿go—both you and your Lord—and fight; we are staying right here!﴾ But we shall fight on your right and left, in front of you, and behind you. If you waded into a sea, we would wade with you, and if you climbed a mountain, we would climb it with you, and if you order us to go to Bark Al-Ghimad, we would follow you. When the companions of the Prophet of Allah (PBUH) heard that, they consented, then I saw the Messenger of Allah's face getting bright with happiness. Ibn Mas'ud said: I witnessed a scene which would have been dearer to me than anything had I been the hero of that scene.

When the children of Israel showed their disobedience to their prophet, and denied the command of their Lord and their plot against Joshua and Caleb, Moses (PBUH) became angry and invoked God's imprecations upon them.

[Qur'an 5:25]: Moses pleaded, ﴿My Lord! I have no control over anyone except myself and my brother. So set us apart﴾separate and distinguish, 'Ubaid

bin ‘Umair recited fa-uf’riq with kasra on the ra, ﴿…from the rebellious people﴾ : the wicked folk. However, Moses was hastened to do so, then the clouds appeared at the door of the tent of the meetings, and God revealed to Moses (PBUH): How long will this people disobey me? How long do they not believe in the signs? I will certainly destroy them all; and I will bring a greater and stronger people. Moses said: My Lord, if you killed all this people as one man, the nations who heard would say: This was because he could not enter the land, so he killed them in the wilderness. You are very tolerant, Your blessings are countless, You efface sins, and You protect the parents for their children and the grandchildren, so forgive them and do not destroy them.

Allah Almighty said to Moses: I have forgiven them due to your words, but after you described them as rebellious, and invoked My imprecations upon them, I swore by me to forbid them to enter the Holy Land, except for My servants Joshua and Caleb. I will make them wander through the land for forty years instead of every day in which they spied for a year, and you will throw their carcasses in this wilderness. As for their children today who did not distinguish between good and evil, they are entering the Holy Land, so He said:

[Qur’an 5:26]: Allah replied, ﴿Then this land is forbidden to them for forty years, during which they will wander through the land…﴾ bewildered in the land, ﴿So do not grieve for the rebellious people.﴾

Then, they stayed for forty years, in the land was about nine parasangs [sc. 30 miles], walking every day earnestly, yet when they got tired in the evening, they found themselves were in the place from which they started departing. Further, they were six hundred thousand fighters, and the ten of the leaders who spread the news, suddenly died (in the wilderness). Each one who entered the wilderness over twenty years died there as well, except for Joshua and Caleb. None of those who said, ﴿we will never enter as long as they remain there﴾ entered Jericho; after forty years, when they perished, and their offspring grew up, they went for the war against the giants.

The scholars differed as to who (who remained among the Children of Israel) took charge of that war, and who was the conqueror:

Some scholars: Jericho was conquered by Moses (PBUH) and Joshua was at the forefront, so Moses (PBUH) marched to them with the remaining children of Israel. Then, Joshua entered it with them and fought the giants there, later, Moses also entered it with the children of Israel, and he lived there as long as Allah willed, then he died, his grave is not known to anyone, and this is most sound, because the scholars unanimously agreed that Og bin Anaq was killed by Moses (PBUH) and Allah knows best.

The others scholars: Joshua fought the giants after the death of Moses, and the destruction of all those who refused to fight them; some added: Moses and Aaron, peace be upon them both, died in the wilderness.

The story of Aaron's (PBUH) death:

As-Suddi: Allah Almighty revealed to Moses that I will make Aaron die, so bring him to such-and-such a mountain, so Moses and Aaron, peace be upon them both, set off towards the mountain, where they saw trees the like of which they had never seen, and there was a built house in which a bed with mattresses, and a fragrance of perfume spread everywhere. When Aaron looked at that and liked it, so he said: O Moses, I would like to sleep on this bed, so Moses said: you can sleep on it. He said: I am afraid that the owner of this house suddenly comes and be angry with me. Moses (PBUH) said: have no fear, I will suffice and protect you against the owner of this House, so sleep. He said: O Moses, sleep with me, and if the owner of the house comes, he will be angry with me and you. When they fell asleep, Aaron (PBUH) died. When Aaron found him (the Angel of Death), he said: O Moses, you deceived me. Since he died, the house was raised, those trees were gone, and the bed was also raised up to heavens. When Moses (PBUH) returned to the children of Israel without Aeron, they said: Moses killed Aaron, and he was envious of the children of Israel's love for him, so Moses (PBUH) said: Woe to you! He was my brother, do you think I kill him? When they overburdened him, he got up, prayed two rak'ahs, and supplicated to Allah

the Almighty, then the bed went down and they looked at him between heaven and earth that is why they believed him.

ʻAmr bin Maimun said: Moses and Aaron, peace be upon them both, died in the wilderness. Aaron died before Moses, when they went out in the wilderness to some caves. Aaron died, so Moses (PBUH) buried him, and he came back to the children of Israel, and they said: where are Aaron? He replied: He died. They said: You lied, you killed him because we loved him - and he was beloved to the children of Israel - so Moses (PBUH) supplicated his Lord, and complained about what the Children of Israel accused him of. Then, Allah revealed him to take them to his grave, for I will send him to tell them that he died normally and you did not kill him. Later he went with them to Aaron's grave, and called: O Aeron, so he came out of his grave, shaking his head, and Moses said: Did I kill you? He replied: No, by Allah, but I died. He said: So go back to your bed, and then they left.

The death of Moses (PBUH):

Ibn Isḥāq: Moses (PBUH) hated and apprehended death, so God wanted to make him love death and hate life, so He told Joshua bin Nun, then he used to go to him in the morning and evening. Therefore, Moses (PBUH) asked: O Prophet of Allah, what did Allah tell you? Joshua replied: O Prophet of Allah, I accompanied you for many year, did I ask you about something Allah told you, except that you tell me about it on your own? So he did not tell him anything. Accordingly, when Moses (PBUH) heard that, he hated life and loved death.

However, they differed about his death:

[1256] I recited the Hadith to Abū Sa'īd Muḥammad bin ʻAbdullāh bin Hamdoun Al-Thaqafi Al-Amin on Wednesday, in Safar, in the year of three hundred and eighty-eight, and he acknowledged and reported on the authority of Abū Hamid Aḥmad bin Muḥammad bin Al-Ḥasan bin Al-Sharqi on the authority of Muḥammad bin Yaḥyá Al-Dhuhli, on the authority of Abd Al-Rahman bin Bishr Al-Abdi, and Aḥmad bin Yūsuf Al-Salami, they narrated on the authority of ʻAbd al-Razzāq bin Hammam on the authority of Mu'ammar

bin Rashid, on the authority of Hammam bin Munabih, on the authority of Abū Hurairah, may Allah be pleased with him, on the authority of Muḥammad , the Messenger of Allah (PBUH), said: ((the Angel of Death came to Moses and said:

Respond (to the call) of Allah (i. e. be prepared for death). Moses (peace be upon him) gave a blow at the eye of the Angel of Death and knocked it out. The Angel went back to Allah (the Exalted) and said: You sent me to your servant who does not like to die and he knocked out my eye. Allah restored his eye to its proper place (and revived his eyesight) and said: Go to My servant and say: Do you want life? And in case you want life, keep your hand on the body of the ox and you would live such number of years as the (number of) hair your hand covers. He (Moses) said: What, then? He said: Then you would die, whereupon he (Moses) said: Then why not now? (He then prayed): Allah, cause me to die close to the sacred land)). Allah's Messenger (PBUH) said: **((Had I been near that place I would have shown his grave by the side of the path at the red mound))** [(1)]**.**

[1257] I heard Abū Sa'īd bin Hamdun say: I heard Abū Hamid bin Al-Sharqi say: I heard Muḥammad bin Yaḥyá say: it has been authenticated on the authority of the Messenger of Allah (PBUH) i.e. the story of the Angel of Death, and Moses (PBUH) - only the misguided innovator rejects it[(2)].

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(1) **[1256] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is sahih (authentic).

The authentication of Hadith:
- It was reported by Al-Bukhārī in the Book of Prophets, chapter: The death of Mūsá (Moses) (3407), Muslim in the Book of Virtues, chapter: The Virtues Of Mūsá, Peace Be Upon Him (2372), and Al-Nasa'i in the Book of Funerals, Another Kind (Of Condolence) 4/119 (2089) with the narration of Mu'ammar on the authority of Ibn Tawus, on the authority of his father, on the authority of Abū Hurairah.
- It was reported by Muslim in the Book of Virtues, chapter: The Virtues Of Mūsá, Peace Be Upon Him (2372), and Ahmed in ((Musnad)) 2/315 (8172) and others with the narration of Mu'ammar on the authority of Hammam, on the authority of Abū Hurairah.

(2) **[1257] The assessment of the reliability of the chain of transmitters:**
- The reporters are trustworthy other than the sheikh of compiler. No criticism nor praise was raised about him.

In another hadith, the Messenger of Allah (PBUH) said the Angel of Death used to come to people visibly, when he came to Moses, he gave a blow at his eyes, so they were knocked out, and then the Angel of Death came again secretly)) [1].

As-Suddi said in a report he transmitted on the authority of Abi Mālik and Abi Sālih on the authority of Ibn ʿAbbās, on the authority of Murrah Al-Hamedani, on the authority of Ibn Maso'ud, on the authority of some of the companions of the Prophet (PBUH) who said: While Moses (PBUH) was walking with his young assistant, Joshua bin Nun, a black wind came. Then Joshua looked at it, he thought that it was the Hour, so he clung to Moses, and said: O people, it is the Hour, and I am clinging to Moses, the Prophet of Allah, so Moses took off the shirt, and left the shirt in Joshua's hands? When Joshua came, holding the shirt, the children of Israel seized him and said: did you kill the Prophet of Allah? He said: No, by God, I did not kill him, but he took it off. However, they did not believe, and they decided to kill him, so he said: If you do not believe me, give me a delay of three days, then he prayed to Allah, and then every man who was guarding him saw in a dream that a man came and told them Joshua did not kill Moses, and we had raised him to us, so they forgave him.

Wahb: when Moses (PBUH) went out for something he needed, he passed a group of angels whom he recognized, digging a grave, so he advanced towards them, until he stood against them. He found they were digging a grave, he had never seen anything better than it, and he had never seen anything like its greenery, brightness, and pleasure.

He said to them: O angels of God, for whom are you digging this grave? They replied: We dig, by God, for a servant who is dear to his Lord. He said: (The servant certainly has a great position with Allah), I have never seen such

(1) it was reported by Al-Ḥākim in ((Al-Mustadrak)) 2/632, Aḥmad in ((Musnad)) 2/533 (10904), At-Ṭabarī in ((History of the Messengers and Kings)) 1/434, and Ibn Abi ʿĀṣim in ((Al-Sunnah)) 1/ 267 with the narration of ʿAlī bin Hamshath Al-Adl, on the authority of Hammad bin Salamah, on the authority of Ammar bin Abi Ammar, on the authority of Abū Hurairah. Al-Ḥākim said: It is authentic according to the condition of Muslim, but they did not reported it, and Ad- Dhahabī agreed with him.

a bed, so the angels said: O Allah's purer, would you like it to be yours? He replied: I would. They said: go, lie down, and turn to your Lord, and then take the easiest breath you have ever taken, so he went down and lay down in it, and turned to his Lord, then he breathed, so Allah took his spirit, and the angels leveled the grave.

It was also said: The Angel of Death came and he said to him: O Moses, did you drink wine? He said: No. then he overfatigued him, and took his spirit.

It was said: Rather, The Angel of Death gave him an apple from heaven, and he smelled it, thereafter his spirit was taken. Further, it is narrated: Joshua bin Nun saw him after his death in a dream and said to him: How did you find death? He said: Like a sheep is skinned alive.

Moses (PBUH) lived one hundred and twenty years old, twenty years were during the reign of Afridoun, and one hundred in the reign of Manujhar. After forty years, and Moses (PBUH) died, Allah Almighty sent Joshua as a prophet, and he told them that he was a prophet of Allah, and God had commanded him to fight the giants, later they believed and swore allegiance to him. After that, he came back to the children of Israel in Jericho with the Ark of the Covenant, surrounded the city of Jericho for six months. By the seventh month, they blew the horns, and the people made a loud noise, and the city wall fell down, then they entered and fought the giants, and defeated them, as they attacked and killed them. The group of the Children of Israel gathered around and struck the neck of a giant, without cutting it. It was on Friday, some of them remained when the sun was about to set, and the night of Saturday was nigh; he feared that they would defeat him, so he said: O God, return the sun to me, and he said to the sun: You are in obedience to Allah, and I am in obedience to Allah, so he asked the sun to hold and the moon to delay in order to take revenge on the enemies of Allah before Saturday. Accordingly, the sun returned to him, as an hour was added to the day until he killed all of them. Then, the kings of the Armenians, they were five kings, informed each other, and they unified together to fight Joshua and his people. However, the Children of Israel defeated the kings and brought them down to Horan where Allah Almighty

threw them with hailstones. Clearly, those who were killed by the hail were more than those killed by the Children of Israel with the sword, while the five kings fled and hid in a cave, so Joshua (PBUH) ordered to bring them out, then they were killed, crucified and thrown into that cave. Furthermore, he followed the rest of the kings of Ash-Sham among whom he killed thirty-one king, so he conquered and seized all the land of Ash-Sham. At that time, he dispersed his workers in that areas, and he collected the spoils, but the fire did not come. Therefore, Allah Almighty revealed to Joshua (PBUH) that some have stolen something from the booty, so command them to pledge allegiance to you. They did so and the hand of a man got stuck over the hand of his hand, and said: Bring what you have stolen. Then, he brought the head of a bull of gold, crowned with sapphires and gems, which he had stolen, and then he placed it and the man in the offering, so the fire came and devoured the man and the offering.

[1258] Muḥammad bin ʻAbdullāh bin Hamdun transmitted on the authority of Aḥmad bin Muḥammad bin Al-Ḥasan , on the authority of Muḥammad bin Yaḥyá, ʻAbd al-Raḥmān bin Bishr and Aḥmad bin Yūsuf, on the authority of ʻAbd al-Razzāq on the authority of Mu'ammar, on the authority of Hammam bin Munabbih, on the authority of Abi Hurairah, may Allah be pleased with him, who said: The Messenger of Allah (PBUH) said: ((A prophet amongst the prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the prophet carried out the expedition and when he reached that town at the time or nearly at the time of the `Asr prayer, he said to the sun, 'O sun! You are under Allah's Order and I am under Allah's Order O Allah! Stop it (i.e. the sun) from setting.' It was stopped until Allah made him victorious)) [(1)].

(1) **[1258] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is sahih (authentic).
The authentication of Hadith:
- It was reported by Al-Bukhārī in the Book of Wedlock, Marriage (Nikaah), Chapter:

He said: they claimed that it was not stopped to anyone before or after him. He said: Then the booty was collected and the fire came to burn it, but it did not burn it. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a pledge of allegiance by shaking hands with me. (They did so and) the hand of a man got stuck over the hand of their prophet. Then that prophet said (to the man), your people who have stolen. So all the persons of your tribe should give me the pledge of allegiance by shaking hands with me. The hands of a man got stuck over the hand of the prophet and he said, ﴾You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet (PBUH) added: **((Then Allah saw our weakness and disability, so he made booty legal for us)).**

He said: Then Joshua (PBUH) died and was buried in Mount Ephraim, at the age of one hundred and twenty-six years, and he took charge of the children of Israel after the death of Moses (PBUH) for twenty-seven years.

[Qur'an 27 :5] ﴾Relate to them in truth ˹O Prophet˺ the story of﴿ the news of, ﴾…Adam's two sons…﴿: They are Abel - and there are three ways of his name: Abel, Abl, and Haben - and Cain, and there are five ways in his name: Cain, Qabin, Qabil, Qabin, and Qibn ﴾…how each offered a sacrifice…﴿: The reason for their sacrifice, according to the scholars of the Qur'an, was that Eve gave birth twins, in each womb a boy and a girl, except for Sheth who was born separately. All that Eve gave birth were forty, male and female, in twenty wombs, the first was Cain, his twin Iqlima, and the last was Abd Al-Mughith and his twin Ummah Al-Mughith, then Allah blessed the descendants of Adam (PBUH). Ibn 'Abbās: when Adam died, his offspring were forty thousand, and he found amongst them adultery, drinking alcohol, and corruption.

To consummate the marriage before going on a military campaign (5157), Muslim in the Book of Jihad and Expeditions, Chapter: War booty has been made permissible for this Ummah only (1747), and Aḥmad in ((Al-Musnad)) 2/318 (8238) and others with the narration of Mu'ammar on the authority of Hammam, on the authority of Abū Hurairah.

Scholars differed about the date and the place of the birth of Cain and Abel:

Some scholars: Adam had been united with Eve after a hundred years of their landing (to earth), then she gave birth of Cain, and his twin, Iqlima, after that Abel and his twin, liuza were born.

Muḥammad bin Isḥāq said on the authority of some of scholars of the first book: Adam (PBUH) used to be united with Eve in Paradise before committing the sin, so she carried in her womb Cain and his twin, and she did not suffer from craving or defecation. She also did not feel any pain during the process of giving birth to them, and she did not see any blood on their bodies due to the purity of heaven. When they descended to the earth, and became assured, he was united with her again, so she became pregnant with Abel and his twin, but she had carving, defecation, pain, and blood.

When Adam's (PBUH) children grew up, he would marry the female from one pregnancy to the male from another pregnancy. A man among them would marry any of his sisters, except for his twin who was born with him, because it was not permissible for him. It was because there were no women at that time, except for their sisters, and their mother, Eve.

So when Cain and Iqlima were born, then Abel and his twin liuza were born, two years between the two twins, according to Al- Kalbī, Allah commanded Adam (PBUH) that Cain should marry liuza, Abel's sister, and Abel would marry Iqlima, Cain's sister.

Cain's sister was one of the best of all people, so Adam mentioned that to his son, and Abel accepted, but Cain was angry, and said: She is my sister, born with me, and she is better than Abel's sister, so I am more entitled to her, for we are from the birth of heaven, and they are from the birth of earth, so I have the right to marry my twin sister. His father said: It is not lawful for you, but he refused and said: Allah did not command him to do so, but rather it was his opinion. Then Adam said to them: offer sacrifices, which of you will accept his sacrifice, he has more right to her.

Mu'awiyah bin 'Ammar: I asked Al-Sadiq, may Allah have mercy on him, about Adam (PBUH) if he gave his daughter in marriage to his son? He

said: Allah forbid, if Adam had done that, the Messenger of Allah (PBUH) would not have turned away from it, and the religion of Adam is the same of the Messenger of Allah (PBUH). When Allah Almighty made Adam and Eve descend to the earth and brought them together, Eve gave birth to a girl, called Anaq. Later, she committed adultery, and she was the first to do so on the earth, so Allah order to be killed. Later, Cain was born, then Abel was born after Cain, and when Cain grew up, Allah sent a female among the jinn, called: Jumana, in a human form, and He revealed to Adam to make Cain marry her, so he do so. When Abel grew up, Allah descended to him Hur in the form of human being, a womb created for her, and her name was Nuzla, so when Abel looked at her, he loved her, then Allah revealed to Adam that he married Nuzla to Abel, so he did so.

Cain said: O father, am I not older than my brother, and I has more right to her? Adam said to him: O Son, all grace is in Allah's Hands, Cain said: No, it your own choice and desire. Adam said: If you want to know, offer a sacrifice. Whichever of you, his sacrifice was accepted by Allah, he would win her hand.

They said: if the offerings were accepted, white fire descended from the sky and devoured them .otherwise, the fire did not come down, and the birds and lions would eat them, so they went out to offer the sacrifice. Cain was the owner of gardens, so he offered a bunch of food which was the worst of his crops, and thought to himself: I don't care, will it be accepted from me or not? He never marry my sister.

Whereas Abel was a shepherd, the owner of cattle, so he offered a fat lamb, which was the best of his sheep, milk and butter, and contented himself with God's satisfaction.

Ismail bin Raf'i said: I was informed that Abel's sheep produced a lamb, so he loved it to the extent that it was the dearest to him than anything else he owns, as he carried it on his back. However, he directly offered it when he was commanded to offer a sacrifice.

They added: they put their offerings on the mountain, then Adam (PBUH) prayed to Allah, later, a fire descended from the sky and burned the lamb, butter, and milk, but it did not burn anything of Cain's offering, because his heart was not pure and truthful. On the other side, Abel's sacrifice was accepted, because his heart was purifier, and it was still grazing in Paradise, until the son of Abraham (PBUH) was ransomed with it, so He said: ﴿… Abel's offering was accepted while Cain's was not…﴾. Then, they descended from the mountain and dispersed, but Cain was angry when God refused his sacrifice, and his heart was full of envy and transgression. Afterwards, Adam wanted to Mecca to visit the House, so he said to the heavens: Protect my son, and it refused, said that to the earth, and it refused, and said that to the mountains, and they refused as well. However, he said that to Cain, and he accepted, and said: Yes, you will return and see your family as you want. Then Adam returned, but Cain had killed his brother.

Therefore, Allah said: ﴿ Indeed, We offered the trust to…﴾ [Qur'an 33:72] to His saying: ﴿… But humanity assumed it…﴾: it refers to Cain ﴿…for ˹they are truly wrongful ˹to themselves˺ and ignorant ˹of the consequences﴾: When he undertook the trust of his father but he betrayed him.

They said: When Adam (PBUH) departed, Cain came to Abel while he was with his sheep and said: (…So Cain threatened, ﴿I will kill you!﴾ He said: Why? He replied: Because God accepted your sacrifice and refused my mine, and you marry my beautiful sister, and I marry your ugly sister, after that people will say that you are better than me, and your sons will look down on my sons. Abel said: What is my fault?) … His brother replied, ﴿Allah only accepts ˹the offering˺ of the sincerely devout.﴾

[Qur'an 5:28]: ﴿ If you raise…﴾ extend,﴿… your hand to kill me, I will not raise …﴾: stretch, ﴿… mine to kill you, because I fear Allah—the Lord of all worlds.﴾

'Abdullāh bin Amr: I swear by God, that the one who was killed was the stronger of the two men, but embarrassment prevented him from extending his hand to kill his brother.

Mujāhid : It was prescribed for them at that time if a man wanted to kill another man, he wouldn't defend himself.

[Qur'an 5:29]: ﴿I want to let you bear…﴾end up with,﴿… your sin against me along with your other sins…﴾: the sin of slaying me, and your own sin that you had committed before, according to the majority of the scholars.

Ibn Abi Najih narrated on the authority of Mujāhid , he said: It means: I want you to bear my sin that I had committed before, if you kill me, as well as your sin, then you will bear my sin and my blood altogether.

﴿… then you will be one of those destined to the Fire. And that is the reward of the wrongdoers.﴾: This is proof that they were [437] at that time in responsible age, so they were addressed with the promise and the threat.

[Qur'an 5:30]: ﴿ Yet Cain convinced himself…﴾ his soul prompted and seduced,﴿… to kill his brother…﴾: Mujāhid : encouraged, Qtādh: appealed. ﴿… so he killed him—becoming a loser﴾: As-Suddi: When Cain intended to kill Abel, Abel fled to the tops of the mountains, then he came to him one day while he was sleeping and lifted a rock, and his head was smashed, and he died.

Ibn Juraij: Cain did not know how to kill Abel, so Iblîs appeared to him, took a bird, put his head on a stone, and smashed his head with another stone, while Cain looked on, so Iblîs taught him to kill. Cain smashed his brother's head between two stones, at that time Abel was twenty years old when he was killed.

They differed in the place of his death:

Ibn ʿAbbās said: On Mount Nouz.

Some scholars said: At Aqaba Harra, it was narrated by Muḥammad bin Jarir.

Ja'far Al-Sadiq said: In Basra, where the Great Mosque located.

When he killed him, he left him in the open space, and he did not know what to do with him i.e., he was the first dead person on the earth. Then, the lions wanted to eat him, but he carried him in a sack on his back for a year, until his corpse rotted. Birds and lions bent over it, waiting for Cain when he would throw it to devour.

[Qur'an 5:31]: ﴿Then Allah sent a crow digging ⌜a grave⌝ in the ground ⌜for a dead crow⌝, in order to show him how to bury the corpse of his brother…﴾ So God sent two crows, and they fought, and one of them killed the other, then dug and scratched the ground with its beak and foot, until it was finished, then threw and hided the dead crow into the grave, while Cain watched it, and… He cried, ﴿Alas! Have I ⌜even⌝ failed to be like this crow and bury the corpse of my brother?﴾: his dead body; it is an evidence that all the dead body is awrah (nakedness).

﴿…So he became regretful﴾: for regretted for having carried him, not for killing him.

It was said: he regretted for the loss of his brother, not on committing the sin, it is indicated:

[1259] Abū ʿAbdullāh bin Hamed transmitted to us on the authority of Aḥmad bin Muḥammad bin Yūsuf, on the authority of Aḥmad bin Ibrāhīm bin Shadhan, on the authority of Yaʿqūb bin Sufyān, on the authority of Safwan bin Sālih, on the authority of ʿUmar bin Abdul Wahid, on the authority of Al-Awza'i, on the authority of Al- Muṭṭalib bin ʿAbdullāh bin Hantab Al-Makhzoumi, who said: When the son of Adam killed his brother, the whole earth was shaking for seven days, then it absorbed his blood as it absorbs water, so Allah called him: Where is your brother Abel? He said: I do not know, I was not a watchman over him, so Allah Almighty said: The sound of your brother's blood calls out to me from the earth, so why did you kill your brother? he said: Where is his blood, if I killed him? So Allah Almighty forbade the earth to absorb blood after that [(1)].

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(1) **[1259] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters is da'if (weak). No criticism nor praise was raised about the sheikh of compiler.

The authentication of Hadith:

- I did not find any reporter who transmitted it, and At-Ṭabarī reported in ((Jāmiʿ al-Bayān)) 6/198 a tradition on the authority of Ibn Hamid on the authority of Salamah, on the authority of Muḥammad bin Isḥāq, that Allah asked Cain: Where is your brother Abel? He said: I don't know, I am not watching over him, so Allah Almighty said to him: The sound of your brother's blood is calling to me under the ground....
- This tradition was developed by Ibn Isḥāq from Isra'iliyyat (the judo-christian material).

[1260] Abū Al-Qāsim bin Habib reported on the authority of Abū Al-Ḥasan ʿAlī bin Al- Ḥusayn bin ʿAlī Al-Kara'i - in Mere- on the authority of ʿAbdullāh bin Mahmoud Al-Sa'di on the authority of Mutahar bin Al-Hakam Al-Karabisi who narrated on the authority of ʿAlī bin Al- Ḥusayn bin Waqid on the authority of his father, on the authority of Muqatil Bin Sulaymān, on the authority of Ad- Ḍaḥḥāk, on the authority of Ibn ʿAbbās, who said: When Cain killed Abel, Adam was in Mecca, the trees were cursed, the foods changed, the fruits became sour, the water was bitter, and the earth was dusty. Then, Adam said: Something must have happened on the earth; hence, he moved to India, and found Cain had killed Abel, so he began to recite poem - and he was the first to do so:

The country and its people have changed

The life of the earth became ugly and dusty

All taste and color change

The brightness of the jovial face faded

[1261] Abū Al-Qāsim bin Habib reported to uson the authority of Abū Abd Al-Rahman bin ʿUmar bin Aḥmad bin Mālik Al-Jawhari - in Mere - on the authority of Abū ʿAbdullāh Muḥammad bin Ibrāhīm bin Sa'd Al-'Abdi on the authority of Abū Ja'far ʿAbdullāh bin Muḥammad bin Nofail Al-Harani, on the authority of Al-Nadr bin Arabi on the authority of Maymūn bin Mihran, on the authority of Ibn ʿAbbās, who said: Whoever says: Adam recited poem, he has lied upon God and His Messenger, and accused Adam of sins. Indeed, Muḥammad and the prophets are all equal in the prohibition of poetry; God Almighty said: ﴿We have not taught him poetry, nor is it fitting for him…﴾ [Qur'an 36:69]. When Cain killed Abel, Adam, who was a Syriac, lamented for him, and poetry was only said by those who spoke in Arabic, so when Adam said his elegy for his son Abel, who was the first martyr on the earth, Adam said to Sheth: O my son, you are my successor, memorize this words to be inherited, so that people feel sympathy for him. Hence, he was transmitting it until it reached Ya`rub bin Qahtan, who spoke in Arabic and

Syriac, and he was the first to write in Arabic. He used to say poetry, so he read the elegy with rhyme, he said: if this is rearranged, it could be poetry. Thus, he reorganized the words i.e., the first words placed at the back, and vice versa, thereby he turned it to poetry, but he did not added or missed anything;

The country and its people have changed

The life on the earth became ugly and dusty

All taste and color changed

The brightness of the jovial face faded

Cain made Abel tasted death

O grief! the dear passed away

Why don't I shed tears?

While Abel was embraced by the grave

She was grieved, shouting loudly

For her Abel and her Cain, she was powerfully screaming

Due to killing the son of the Prophet without burden

My heart broken when he was killed

I see the length of my life makes me more miserable

So Have I ever felt comfort with my life?

And our neighbor is an enemy (Satan) who never dies

If he died, we would be relieved?

Eve said:

Stop complaining, both of them all perished

And dead for nothing

Weeping is useless for weepers

When one is buried in the grave

So let your soul cried for you and abandon your inclinations;

You will not be immortal after that killing

Iblis replied in the dead of night, gloating over his grief:

Step aside from the country and abandon its inhabitants

Due to my immortality, the vast earth seemed close in on you

You and your husband were in prosperity

And your heart is in secure from the hardship of life

but my plot and cunning are still around you

until you missed the winning immortality (Paradise)

Had it not been for the Mercy of The Mighty, I would have made Paradise impossible for you.

Salem bin Abi Al-Ja'ad said: When Abel was killed, Adam (PBUH) was grieved for a hundred years, not laughing, and then he was told: May Allah bless you and make you pleased, i.e., make you laugh.

Later, when Adam (PBUH) was one hundred and thirty years old, five years after Abel's killing, Eve gave birth Shetha, and it was said: Sheta which means: God's gift, i.e., He is like a compensation. Then, Allah taught him the hours of the night and the day, and the worship in every hour, as well as He sent down fifty sheets to him, and he became Adam's successor and heir.

As for Cain, he was ordered: Go away, lonely, homeless, terrified, and scared, and never feel safe and secure, so he accompanied his sister, Iqlima, and fled with her to Aden, in Yemen. However, Satan came and said to him:

The fire consumed Abel's offering; because he used to serve and worship the fire, so you also should light up a fire for you and your offspring. Then, he built a house of fire, so he was the first to light up the fire for worshiping. It was stated: none of his children would pass by him but he would repeatedly hit him. Once a blind son of Cain came with his son, and he said to the blind father: This is your father Cain, so the blind man pelted him with something which killed him (Cain). The blind man's son said: you killed your father! So he raised his hand and slapped his son, so he directly died. Hence, the blind man said, (Woe to me! I killed my father due to my pelt and killed my son due to my slap.)

Mujāhid said: One of Cain's legs was attached to his thigh and shin until the Day of Resurrection, and his face directed to the sun, wherever it turned, in the summer it would be scorching heat and in the winter would be bitter cold.

They said: The children of Cain used the instruments of play from crayon, drums, flutes, sticks, and tambourines, and they indulged in amusement, drinking wine, worshiping fire, adultery and abominations, until God drowned them in Flood of Noah, and the offspring of Sheth remained.

ʻAbdullāh bin ʻAmr said: we see the son of Adam the murderer sharing the torment of the people of Hell; his share is the half of their torment.

[1262] ʻAbdullāh bin Hamid Al-Wazzan transmitted to us on the authority of Makki bin ʻAbdān, on the authority of ʻAbdullāh bin Hashim, on the authority of Abd al-Rahman, on the authority of Sufyān, on the authority of Al'ʻmsh, on the authority of ʻAbdullāh bin Murra, on the authority of Masruq, on the authority of ʻAbdullāh, who said the Prophet (PBUH) said: **((No Muslim soul is taken except that some of the burden of its blood is upon the son of Adam, because he was the first to institute murder))** [(1)].

[1263] Al- Ḥusayn bin Muḥammad bin Al- Ḥusayn Al-Dainwari transmitted to us on the authority of ʻUmar bin Muḥammad bin ʻAbdullāh bin Qayuma Al-Nahrawani, on the authority of ʻAlī bin Muḥammad bin Mahrowayh Al-Qazwini, on the authority of ʻAlī bin Aḥmad Al-Sabah on the authority of Abū Taqi Hisham bin Abdullmalīk, on the authority of Yazīd bin Khālid Al-Qurashi, on the authority of Abd Al-Rahman bin Kisra, on the authority of Muslim bin ʻAbdullāh, on the authority of Sa'īd bin Sur, on the authority of Anas bin Mālik who said: The Messenger of Allah (PBUH) was asked about Tuesday, and he replied: it is the

(1) **[1262] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is sahih (authentic).

The authentication of Hadith:
- It was reported by Al- Bukhārī in the book Prophets, chapter: The creation of Adam and his offspring (3335), Muslim in the book of Oaths, Muharibin, Qasas (Retaliation), and Diyat (Blood Money), chapter: The sin of the one who set the precedent of killing (1677), and Al-Nasa'i in ((interpretation)) 1/433 (162) and others, with the narration of ʻAbdullāh bin Murra and Masruq.

day of blood, they wondered: How is that, O Messenger of Allah? He said: **((On Tuesday, Eve began to menstruate, and the son of Adam killed his brother))** [1].

[1264] Al- Ḥusayn bin Muḥammad reported to us on the authority of Aḥmad bin Ja'far bin Hamdan, on the authority of Muḥammad bin Hamdan bin Sufyān Al-Taraifi on the authority of Aḥmad bin 'Alī bin Al-Aftah Al-Afriqi on the authority of Yaḥyá bin Zahdam on the authority of 'Ubayy on the authority of his father, on the authority of Anas, who said: I heard the Messenger of Allah (PBUH) say: **((Allah granted the son of Adam with three (things occur) after three, the smell of death after the soul taken; had it not been for the smell of death occurs after the soul is taken, one would not have buried one he loves. The worm in the grain, had it not been for the worm to eat the grain, the kings would have hoarded it, and it was better than dinars and dirhams. Death after old age, as a man grows until he becomes tired of himself, and his family, his children and his relatives also have enough of him, so death was the most covering for him))** [2].

[Qur'an 5:32]: ﴿That is why We ordained for the Children of Israel …﴾ because of this incident and as a result of that murderer, and his crime, it is said: ajal, and ya'jal mean to perpetrate, such as Akhaza, ya'khuz, and akhzan (to take), the poet said:

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(1) **[1263] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is da'if (weak), due to unknown reporters.

The authentication of Hadith:
- I did not find it with the narration of Anas, and it was reported by Abū Dāwūd in the book of Medicine (Kitab Al-Tibb), chapter: When is cupping recommended? (3862), Al-Mizzi in ((Tahdheeb Al-Kamal)) 35/296 with the narration of Mūsá bin Isma'il, on the authority of Bakkar bin 'Abd-al-'Azīz bin Abi Bakra, on the authority of his aunt Kisah bint Abi Bakra, on the authority of her father, with marfu' (raised) chain of transmission: ((Tuesday is the day of blood in which there is an hour when it does not stop)). This chain of transmission is da'if (weak).

(2) **[1264] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is da'if (weak), due to Al-Afriqi's weak narration, and the narration of Yaḥyá bin Zahdam, on the authority of his father, on the authority of his grandfather is Mawdu' (fabricated).

The authentication of Hadith:
- This hadith was not found.

As for the people of the Khabaa, their relation (of friendship) will be improved

As they fought for something I have committed

It means he is the perpetrator

﴿…We ordained for the Children of Israel that whoever takes a life—unless as a punishment for murder…﴾: for Killing, so he is punished by taking the revenge on him. ﴿… or mischief in the land…﴾ refers to His saying: ﴿Indeed, the penalty for those who wage war against Allah and His Messenger…﴾, ﴿it will be as if they killed all of humanity﴾ They differed in the interpretation:

Ibn ʿAbbās stated - in the narration of ʿIkrimah and ʿAttia -: Whoever kills a prophet or a just ruler, it is as if he killed all people, and whoever supports and saves a prophet or a just ruler, it is as if he saved all people.

Mujāhid : Whoever unlawfully kills a person, he will enter the Fire and be tormented as if he killed all of humanity. ﴿…and whoever saves a life…﴾ whoever saves the life of one, by refraining from slaying, it shall be as if he had saved the life of all mankind.

As-Suddi: Whoever kills, it is as if he had slain mankind altogether, for the slain, and whoever keeps it alive and saves it from drowning, burning, demolishing, or otherwise, it is as if he saves all people, for the rescued.

Al-Ḥasan and Ibn Zayd: ﴿it will be as if they killed all of humanity﴾: it is obligated to take revenge on him, just as the revenge of killing all of the people. ﴿ and whoever saves a life﴾: whoever pardons someone who must be punished by killing, and he did not kill him, it will be as if they saved all of humanity.

Qtādh and Ad- Ḍaḥḥāk: by God its reward is great and its burden of sin is great as well, so it means: Whoever deems it lawful to kill a Muslim without punishment, it is as if he killed all people, because they are not safe from him, and whoever keeps him\her alive, and refrains from killing him\her, it is as if he saved all people for protecting their safety.

Sulaymān bin ʻAlī Al-Rabai: I said to Al-Ḥasan : Is it for us, O Abū Saʾīd, as it was for the Children of Israel? He said: By Him besides Whom there is no god, He did not made the blood of the Children of Israel more precious to Him than our blood?!

﴿…and whoever saves a life, it will be as if they saved all of humanity. ˹Although˺ Our messengers already came to them with clear proofs, many of them still transgressed afterwards through the land﴾.

[1265] Ibn Fnjwyh reported to us on the authority of Aḥmad bin Muḥammad bin ʻAlī bin Al- Ḥusayn Al-Hamadhani, on the authority of Abū Bakr Muḥammad bin Ibrāhīm bin Isḥāq Al-Isfahani, on the authority of Hārūn bin Sulaymān, on the authority of ʻAbdullāh bin Dawūd, on the authority of Muḥammad bin Al-Fadl, on the authority of Al-Zayal bin ʻAmr, on the authority of Ibn ʻAbbās, who said: The Messenger of Allah (PBUH) said: **((whoever gives a Muslim water to drink when water is available, it is as if he freed seventy slaves; and whoever gives a Muslim water to drink when there is no water available, it is as if he brought him back to life; and whoever saves a life, it will be as if they saved all of humanity))** [(1)].

[Qur'an 5:33]: ﴿ Indeed, the penalty for those who wage war against Allah and His Messenger…﴾

Ad- Ḍaḥḥāk: It was revealed about some of the People of the Book with whom the Messenger of Allah (PBUH) made a covenant, but they broke the covenant, stole and committed robberies, and corrupted the land.

Al- Kalbī: It was revealed about the people of Hilal bin ʻUwaimir because the Messenger of Allah (PBUH) made a covenant with Hilal bin ʻUwaimir - who is Abū Burdah Al-Aslami - on the condition that he would not help him, nor

(1) **[1265] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is Mawdu' (Fabricated), for Muḥammad bin Al-Fadl bin Attia is a liar.

The authentication of Hadith:
- This hadith was not found.

support his enemy. Further, whoever among Muslims comes to him he is in security from being assaulted, and whoever from the Muslims comes to him, he is safe from attacking. Moreover, whoever passes by Hilal bin ʻUwaimir on his way to the Messenger of Allah (PBUH), he is safe from being attacked.

He said: So a people from Bani Kinana who wanted to embrace Islam passed by the people of Aslam of the people of Hilal bin ʻUwaimir, and Hilal was not at that time a witness, so they killed them and stole their money, so the Messenger of Allah was informed about that, and Gabriel descended on him to pass a judgment against them.

Saʾīd bin Jubair: It was revealed about people from ʻUraina and ʻAkl. They came to the Messenger of Allah (PBUH) and pledged allegiance to him on Islam, but they were liars and did not want Islam. Then they said: We hate residing in Medina, so the Prophet (PBUH) said: ((go to the herd of camels and drink their milk and urine (as medicine)), however they killed the shepherds, drove away all the camels and apostatized after Islam. The people were called out: O horses of Allah, ride, then they hastily rode, as no knight waits for another to arrest them, and they were brought back. Then he (PBUH) ordered cut off their hands and feet, gouged out their eyes and left them in Harrah until they died.

Then they differed about the ruling derived from the hadith of `Uraina tribe; some said: It is abrogated, because mutilation [442] is not permissible and drinking camel urine is not permissible as well.

Others said: His ruling is proved, except for gouging and mutilation.

Al-Layth bin Saʾd said: This verse was revealed to rebuke and to teach the Messenger of Allah (PBUH) how to punish them. He said: that is their punishment, not mutilation, since the Messenger of Allah (PBUH) did not preach but forbade mutilation.

Nevertheless, they debated about the agent of ḥirābah (muḥārib) who deserves this penalty, as some said: He is the thief who committed the highway robbery, the perpetrator of banditry in the populated cities, and

whoever takes up arms against Muslims and intends to attack them wherever they are, even the killing of Ghailah: the man deceives a man, woman and boy, enters him a house, and when they were alone, he kills him and takes his money, Al-Awza'i, Mālik, Al-Layth bin Sa'd, 'Abdullāh bin Lahia, and Al-Shāfi'ī said.

Some said: it refers to the thief who committed the highway robbery; as for the perpetrator of banditry in the populated cities, he is not muḥārib, Abū Hanifa and his companions stated.

﴿…and spread mischief in the land…﴾: do corruption i.e., fornication, murder, destruction of crops and offspring, ﴿… is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land…﴾: the differ about the law stated in the verse:

Some said: The ruler has the right to choose, according to Al-Ḥasan , Sa'īd bin Al-Musaiyab, Al- Nakh'ī, Mujāhid , and the narration of Al-Walabi on the authority of Ibn 'Abbās, as the Almighty said: ﴿… then compensate either by fasting, charity, or a sacrificial offering…﴾ [Qur'an 2:196], and His saying about the atonement an oath: ﴿ …the penalty for a broken oath is to feed ten poor people…﴾ [Qur'an 5:89].

Another group of scholars said: This is debatable and it depends on the kind of the crime. Thus, death is for those have only killed; crucifixion is for those have killed and stolen property; the cutting off [of limbs on opposite sides] is for those have stolen property but have not killed; while banishment is for those that pose a threat — this was stated by Sa'īd bin Jubair, Qtādh, As-Suddi, Al-Qurzi, and Ar-Rabi` and stated in the narration of Al-'Awfi on the authority of Ibn 'Abbās.

The scholars debated about the meaning of banishment, and Ibn 'Abbās said: It is the penalty of the one whom you are not able to arrest, and if you are unable to catch him, his killing became authorized, and whoever catches him, he should kill him.

The others said: It is imposed on the arrested.

Then they argued about its meaning; some scholars stated: to be exiled from his town to another, Sa'īd bin Jubair and ʿUmar bin ʿAbd-al-ʿAzīz, and Al-Shafi' said.

It refers to imprisonment, according to the doctrine of Abū Hanifa.

Further, Muḥammad bin Jarir said: it is to exile him from his native country to another, and to imprison him in the country to which he was exiled, until he repents. The following is cited as a proof, Ibn Wahb narrated on the authority of Ibn Lahi'a, on the authority of Yazīd bin Abi Habib, he said that Ḥayyān bin Surayj sent a message to ʿUmar bin ʿAbd-al-ʿAzīz that the proof rested on some Copts; they waged war Allah and His Messenger, and spread mischief in the land, and Allah says: ﴿ Indeed, the penalty for those who wage war against Allah and His Messenger… on opposite sides…﴾, whereas He did not stipulate the exile outside the country, so if the Commander of the Faithful saw that God's judgment shall be applied, send a message confirmed that.

When ʿUmar read his message, he said: Ḥayyān took a part of the verse. Then ʿUmar replied him: I received your letter, and I got the point, but you took only a part of the verse when you mentioned the beginning of the verse without the last part, since you wanted the death and crucifixion, as though you are a slave of Bani ʿAqil. Indeed, Allah says ﴿…or exile from the land…﴾ and if the proof rested on them, tie an iron around their necks, and exile them to Shaghab and Bada.

The exile originally means: expulsion.

Aws bin Hajar said:

They banish from the paths of the honorable as

Strikers banish from is close to the wasted wool

Likewise, the broken down dirhams called nifaya, as well as what the volatilized of the water from the bucket is called: nafa (disappeared).

Another poet said:

The folds of his body were covered with splashes of water, like white birds standing on a smooth stone.

﴿…This ˹penalty˺…﴾: the mentioned requital, ﴿…is a disgrace for them…﴾:a degradation, a humiliation, for them, ﴿…in this world, and they will suffer a tremendous punishment in the Hereafter.﴾

[Qur'an 5:34]: ﴿As for those who repent before you seize them, then know that Allah is All-Forgiving, Most Merciful.﴾

Most of the scholars: except for those who repented from their polytheism, war against the truth, and corruption, and they believed and reformed before overpower them. There is no way against them with any of the punishments that Allah mentioned in this verse, and there is no responsibility for anyone when he committed any sin in case of his disbelief, neither in property, in blood, nor inviolability; it is the judgment imposed on the polytheist agents of ḥirābah, as for the Muslim agents of ḥirābah, scholars debated about them.

Some said: The punishment shall be waived before the penalty of Allah is imposed once he repented, however the rights of the children of Adam are not waived for him, according to Al-Shafi'.

Some of them said: he is exempt, as well as he is not held accountable for anything, unless a certain amount of money found, so it should be returned to its owner, or a victim's legal guardian demands the avenge after the proof rested on him, then it will be taken. As for the blood that he shed and property that he stole, and whose legal guardians did not ask for property or retaliation, the imam shall not hold him into accountable, Mālik, Al-Awz'ai, and Al-Layth bin Sa'd stated.

Some of them stated: If he asks for protection and repents before being overpowered, his protection and repentance are accepted. Further, he will not be held accountable for any of his past offenses, and no one could ask him for revenge or money, As-Suddi said, and it is supported by:

Al-Sh'abi narrated that Ḥāritha bin Badr was muḥārib in the era of 'Alī bin Abi Ṭālib, committed the highway robbery, shed blood and stole money,

and however, he repented before being overpowered. Then, he asked Al-Ḥasan bin ʻAlī and Ibn Jaʼfar for protection from ʻAlī, but they refused, as for Saʼīd bin Qais Al-Hamedani, he accepted his protection and embraced him. When ʻAlī prayed the Fajr, Saʼīd bin Qais asked him: O Commander of the Faithful, what is the penalty for those who wage war against Allah and His Messenger? He replied: ﴿…death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land…﴾: He said: What about those who show repentance before they are overpowered? He said: I say as God Almighty said: ﴿… As for those who repent before you seize them…﴾, Saʼīd said: even if it was Ḥāritha bin Badr? He said: Yes, so he brought him to ʻAlī, then Ḥāritha pledged allegiance to him, asked for protection and security, and wrote to him as Ḥāritha said:

Shall I not convey to Hamedan my greetings when I have met them after a long time

and no enemy who disgraces them may not be secured

Upon my life, Hamedan certainly fears God

Their preacher judges by the Book.

Al-Shaʼabi said: A man from Murad came to Abū Mūsá, when he was the leader of Kufa under the Imarah of ʻUthman, after he had performed the obligatory prayers, and said: O Abū Mūsá, I seek your protection. I am so-and-so Al-Muradi, and I waged war against God and His Messenger and did corruption in the land, then I repented before being overpowered. So, Abū Mūsástood up and said: This is so-and-so, and he fought against Allah and His Messenger, and did corruption in the land, but he repented before he was overpowered. Whoever meets him, shall not harm him, and if he is truthful, he will have the reward of the truthful, otherwise, his sins will overtake him. Then, the man stayed as long as Allah willed, but he returned to committing robbery, so God killed him.

Al-Laith bin Saʼd said: Mūsá bin Isḥāq Al-Madani reported to me: ʻAlī Al-Asadi fought, and committed the highway robbery, stole property and

shed blood, so the imams and the majority of people wanted him, but he was arrested, until he repented, since he heard a man reciting this verse: Say, ˹O Prophet, that Allah says,˺ ﴿O My servants who have exceeded the limits against their souls!…﴾[Qur'an 53 :39]. Then he stopped him and said: O 'Abdullāh, repeat it, and he repeated the verse to him, so he sheathed his sword, then repented. Later, he came to Medina at daybreak, and perform Ghusl, then he came to the mosque of the Messenger of Allah (PBUH), performed the dawn prayer, and then went to Abū Hurairah, while he was in the midst of his companions. When he arrived, the people recognized him and stood up to arrest him, so he said: You cannot harm me, I repented before you overpowered me. Abū Hurairah said: He spoke the truth, then Abū Hurairah went with him to Marwan bin Al-Hakam during his command over Medina, in Muawiyah's era, and said: This 'Alī came repentant, and you have no way against him. He said: release him, and 'Alī went out in repentance, striving for the sake of Allah in the sea, met the Romans, so they approached his ship to one of their ships, then he stormed the Romans' ship, and they fled to its other part, so it sharply tilted, and all of them drowned.

[Qur'an 5:35]: ﴿ O believers! Be mindful of Allah and seek what brings you closer to Him…﴾ seek the way of approach unto Him, "waṣîlah" is of the pattern of the morphological balance (fa'îla) which means someone seeks ways of approach to Him i.e. he seeks the means of nearness to Him. Its plural form in Arabic is "wasael" which means ways.

The poet said:

If the informants turned their attention from us, we would have become closely companions, seeking the means.

'Aṭā' said: waṣîlah is the best degree of Paradise.

The prophet (PBUH) said: **((beseech Allah to grant me waṣîlah, which is a high rank in Jannah, fitting for only one of Allah's slaves; and I hope that I will be that man)).**

Further, Sa'īd bin Tarif narrated on the authority of Al-Asbagh bin Nabta, on the authority of 'Alī bin Abi Ṭālib, who said: in Paradise, there are two

pearls in the heart of the Throne, one of which is white, and the other yellow, in each of them seventy thousand rooms, whose doors and cups are of one origin, so the white is the means for Muḥammad and his family, and the yellow ones are for Ibrāhīm and his family.

The counterpart of this verse is in Surat Subhan

﴿…and struggle in His Way, so you may be successful.﴾

[Qur'an 5:36]: ﴿As for the disbelievers, even if they were to possess everything in the world twice over ˹and offer it all˺ to ransom themselves from the punishment of the Day of Judgment, it would never be accepted from them. And they will suffer a painful punishment.﴾

Anas b. Mālik reported that Allah's Messenger (PBUH) said: **((It would be said to the non-believers on the Day of Resurrection: If you were to possess gold, filling the whole earth, would you like to secure your freedom by paying that? He would say: Yes. Thereupon it would be said to him: Something easier (than this) was demanded from you (but you paid no heed to it))).**

[Qur'an 5:37]: ﴿ They will be desperate to get out of the Fire…﴾

The majority or reciters recited it with fatha on the yaa, for His saying: ﴿…but they will never be able to. And they will suffer an everlasting punishment.﴾: a durable and continual punishment.

Abū Waqid, and Al-Jarrah recited (yukhrujū) (to get out of) with damma on the yaa, because He said: ﴿ Our Lord! Take us out of this ˹Fire˺.﴾ [Qur'an 23:107] and ﴿…nor will they ever be asked to leave﴾[Qur'an 15:48].

[Qur'an 5:38]: ﴿ As for male and female thieves, cut off their hands…﴾ It was revealed about Tu'ma bin Abiraq, who stole the shield, and his story was mentioned in Surat Al-Nisāa'.

The grammarians debated about the reason of the nominative case; some of them said: it is the subject of a nominal sentence, and its predicate followed it.

Some of them said: It implies the meaning of aljazaa (recompense), it means: whoever stole, cut his hands off, as the Almighty said: ﴿As for female

and male fornicators, give each of them one hundred lashes…﴾ [Qur'an 24:2]. If He meant a thief and an adulterer in particular, it would be accusative.

Al-Akhfash said: it is nominative for it is the predicate of the subject which is implicit, as if He said: what you do not know is that We revealed to you the male and female thief, cut off their hands.

Abū ʿUbaidah said: It is nominative due to the appeal (Arabic grammar rule means to urge the addressee to do something praiseworthy to do), according to the way of those who selected the nominative case due to the appeal, they say: it is the game, so hunt it, and it is the crescent, so look at it, i.e. you have the ability to catch the game, so hunt it, and the crescent has appeared, so look at it.

Furthermore, ʿIsa bin ʿUmar recited wal-sāriqa and wal-sāriqata (As for male and female thieves) with fatha; they are in the accusative case since it implies (cut off male and female thieves). On the other hand, the recitation of ʿAbdullāh (bin Mas'ud) supported the nominative case (wal-sāriquna and wal-sāriqatu) (and the male and female thieves, so cut off their right hands).

However, they differed about this thief whose hand shall be cut off, and the stolen amount. Some said: his hand is cut off if he stole ten dirhams or more, and it is not cut off for anything less than that amount, Abū Hanifa and his companions said.

They cited the following as a proof:

[1266] Ibn Fnjwyh reported to us, on the authority of Al-Sunni, on the authority of Al-Nisāi, on the authority of Hārūn bin ʿAbdullāh, on the authority of Al-Aswad bin ʿAamer, on the authority of Al-Ḥasan bin Hayy, on the authority of Mansour, on the authority of Al-Hakam, on the authority of ʿAṭā'and Mujāhid , on the authority of Ayman Ibn Umm Ayman, who said: The thief shall be cut off if he stole what is equal to the price of a shield, and the price of a shield at the time of the Messenger of Allah (PBUH) was a dinar, or ten dirhams(1).

(1) **[1266] The assessment of the reliability of the chain of transmitters:**
- The transmitters are trustworthy, except that Ayman did not live during the era of the Prophet, so his narration is interrupted, whether he was the son of Om Ayman, the Abyssinian, or someone else.
- See: ((Ad-Diraya)) by Ibn Hajar 2/107-108.

[1267] based on the transmission of Al-Nisāi, Yaḥyá bin Mūsá Al-Balkhi reported to us on the authority of Ibn Numayr, on the authority of Muḥammad bin Isḥāq, on the authority of Ayyūb bin Mūsá, on the authority of ʻAtaa, on the authority of Ibn ʻAbbās, who said: The price of a shield during the time of the Messenger of Allah (PBUH) was ten dirhams [(1)].

[1268] It was narrated on the authority of Ibn Shuaib, on the authority of Khallad bin Aslam, on the authority of ʻAbdullāh, who is Ibn Idris, on the authority of Muḥammad bin Isḥāq, on the authority of ʻAmr bin Shu'aib, on the authority of his father, on the authority of his grandfather, who said: The price of a shield during the time of the Messenger of Allah (PBUH) was ten dirhams [(2)].

[1269] It was narrated on the authority of Ibn Shu'aib on the authority Humaid bin Mas'ada, on the authority of Sufyān - he is Ibn Habib - on the authority of Al-

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The authentication of Hadith:

- It was reported by Al-Nasa'i in ((Al-Sunan Al- Kubrá)) 4/341 (7433), At-Tahawi ((Sharh Mashkal Al-Athar)) 3/165, Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 8/257, and he said: Ayman's narration is interrupted, and Al-Ḥākim in ((Al-Mustadrak)) 4/420, with the narration of Al-Hakam bin ʻUtaiba, on the authority of ʻAṭā'and Mujāhid, on the authority of Ayman.

(1) **[1267] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters is Ḥasan (good) - in the case that Ibn Isḥāq heard it from Ayyūb - and he clearly stated the narration reported on the authority of ʻAmr bin Shu'aib, on the authority of ʻAtaa, on the authority of Ibn ʻAbbās. It was reported by Al-Nasa'i in ((Al-Sunan Al- Kubrá)) 4/342 (7436).

The authentication of Hadith:

- It was reported by Al-Nasa'i in ((Al-Sunan Al- Kubrá)) 4/342 (7437), Ibn Abi Shaybah in (Al-Musannaf) 9/287 (28565), Al-Bayhaqī in (Al-Sunan Al- Kubrá) 8/257, and Al-Ḥākim in (Al-Mustadrak) 4/420, with the narration of Ibn Numayr, on the authority of Muḥammad bin Isḥāq, on the authority of Ayyūb, and Al-Ḥākim said: It is authentic according to the condition of Muslim.

(2) **[1268] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters is Hassan (good) – due to Ibn Isḥāq, and it is authenticated that he heard it from Amr, likewise, Al-Nasa'i reported it in ((Al-Sunan Al- Kubrá)) 4/342 (7436).

The authentication of Hadith:

- It was reported by Al-Nasa'i in ((Al-Sunan Al- Kubrá)) 4/343 (7444), Ibn Abi Shaybah in (Al-Musannaf) 9/287 (28566), and Al-Bayhaqī in (Al-Sunan Al- Kubrá) 8/259, with the narration of Muḥammad bin Isḥāq on the authority of ʻAmr bin Shuaib.

’Arzmi - who is ‘Abd Al- Mālik bin Abi Sulaymān - on the authority of ‘Ataa, who said: The lowest amount for which the hands cut off was the price of a shield, he added: and the price of the shield is ten dirhams [1].

Sulaymān bin Yasar said: One-fifth is not cut off except for five.

The following was cited as a proof:

[1270] Ibn Fnjwyh reported to us on the authority of Al-Sunni, on the authority of Al-Nasawi, on the authority of Muḥammad bin Al-Muthanna, on the authority of Abd Al-Rahman, on the authority of Sufyān, on the authority of ‘Isa, on the authority of Al-Sha‘bī, on the authority of ‘Abdullāh: that the Prophet (PBUH) cut off hands for an amount of five dirhams [2].

Mālik said: hands shall be cut off for three dirhams or more.

He cited the following as a proof:

[1271] Abū Bakr Al-Jawzqi reported to us on the authority of Abū Al-’Abbās Al-Daghouli, on the authority of Muḥammad bin Mushkan, on the authority of Rawh bin ‘Ubadah, on the authority of Mālik, on the authority of Nafi’, on the authority of Ibn ‘Umar: The Messenger of Allah (PBUH) had a thief’s hand cut off for a shield worth three dirhams [3].

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(1) **[1269] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is sahih (authentic)

The authentication of Hadith:
- It was reported by Al-Nasa’i in ((Al-Sunan Al- Kubrá)) 4/342 (7439), and Ibn Abi Shaybah in ((Al-Musannaf)) 9/288 (28569) with the narration of Abdul Mālik on the authority of Ata’.

(2) **[1270] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is da’if (weak); Al-Sha‘bī did not hear from Ibn Mas’ud, so his narration is interrupted.

The authentication of Hadith:
- It was reported by Al-Nasa’i in ((Al-Sunan Al- Kubrá)) 4/340 (7428), Ad-Darqutni in “Sunan” 3/185, Abū Ya’la in (Al-Musnad) 9/240 (25354), and Abū Dāwūd in “Marasil” (p. 204) with the narration of Isa, on the authority of Al-Sha‘bī, on the authority of Ibn Mas’ud.

(3) **[1271] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is sahih (authentic) – in the event that Ibn Mishkan was trustworthy; only Ibn Hibban authenticated his narration, but the hadith is proven through other than his chain of transmission, as follows.

[1272] Abū Bakr Al-Jawzqi reported to us on the authority of Makki bin ʻAbdān and ʻAbdullāh bin Muḥammad bin Al-Ḥasan who narrated on the authority of ʻAbdullāh bin Hashem on the authority of Yaḥyá bin Saʼīd on the authority of ʻUbaidullah, on the authority of Nafiʼ, on the authority of Ibn ʻUmar: The Prophet (PBUH) had a thief's hand cut off for a shield worth three dirhams (1).

Some said: thief's hands shall be cut off for a quarter of a dinar or more, according to Al-Awzaʼi, Al-Shafiʼi, Al-Handali, Isḥāq, and Abū Thawr, and they cited the following as a proof:

[1273] Abū Bakr Muḥammad bin ʻAbdullāh bin Zakaria Al-Shaibani - Al-Adl Al-Ridha- reported to us on the authority of Abū Al-ʼAbbās Muḥammad bin Yʼaqoub bin Yūsuf, on the authority of Aḥmad bin Shaiban, on the authority of Sufyān, on the authority of Al- Zahrī, on the authority of ʻAmrah, on the authority of ʻĀʼishah: that the Prophet (PBUH) had a thief's hand cut off for one-quarter of a dinar or more (2).

The authentication of Hadith:

- It was reported by Al- Bukhārī in the Book of Limits and Punishments set by Allah (Hudood), chapter: ﴿Cut off the hand of the thief, male or female…﴾ (6795), Muslim, The Book of Legal Punishments, Chapter: The Hadd for stealing and the minimum threshold (1686), and Mālik in ((Al-Mudawana Al-Kubra)) 2/831 (1517) and others, with the narration of Nafiʼ on the authority of Ibn ʻUmar.

(1) **[1272] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters is sahih (authentic), due to ʻAbdullāh bin Muḥammad.

The authentication of Hadith:

- The authentication of Hadith is the same as the abovementioned Hadith.
- See: ((Al-Um)) by Al-Shafiʼi 6/159, which is Aḥmad's school of thought.
- See: ((Al-Mughni)) by Ibn Qudamah 2/415, ((Hashiyat al-Rawd)) by Ibn Qāsim 7/359, and cutting of hands according to the Shaafa' and Ḥanbali is for the value of three dirhams.

(2) **[1273] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters is sahih (authentic), due to Ar-Ramli.

The authentication of Hadith:

- It was reported by Al- Bukhārī in the Book of Limits and Punishments set by Allah (Hudood), chapter: ﴿Cut off the hand of the thief, male or female…﴾ (6789), Muslim, Book of Legal Punishments, Chapter: The Hadd for stealing and the minimum threshold (1684), Al-Nasaʼi in ((Al-Sunan Al- Kubrá)) 4/337 (7408), Ahmed in ((Al-Musnad)) 6/36 (24078), and others with the narration of Az-Zuhri on the authority of ʻAmra, on the authority of ʻĀʼishah.

[1274] Muḥammad bin ʻAbdullāh reported to us on the authority of Aḥmad bin Isḥāq bin Ayyūb, on the authority of Bishr bin Mūsá, on the authority of Al-Hamidi, on the authority of Sufyān.

[1275] He said: Aḥmad bin Isḥāq reported to us on the authority of Muḥammad bin Ayyūb on the authority of ʻAlī bin Al-Madini on the authority of Sufyān who said: I heard Al- Zahrī - repeating and clarifying it- saying: ʻAmrah reported to me that she heard Aisha say: ((The hand of the thief is to be cut off for one-quarter of a Dinar or more)) (1).

[1276] Muḥammadreported to us on the authority of Aḥmad bin Isḥāq, on the authority of Aḥmad bin Ibrāhīm bin Malhan, on the authority of Ibn Bukayr, on the authority of Al-Layth, on the authority of Ibn Al-Had, on the authority of Abi Bakr bin Muḥammad, on the authority of Amrah, on the authority of Aisha who heard the Messenger of Allah (PBUH) say: **((The hand of the thief shall not be cut off except for one-quarter of a dinar or more))** (2).

Some said: The thief shall be cut off for a little and a lot, even if he stole a Daniq (one-sixth of a dirham), Ibn ʻAbbās stated. He said: The verse is general, not specific.

Ibn Al-Zubair also said, it has been narrated that the hand of the thief was cut off for a dirham.

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(1) **[1275 -1274] The assessment of the reliability of the chain of transmitters:**
- The transmitters are trustworthy except Ibn Isḥāq about whom no criticism nor praise was raised.

The authentication of Hadith:
- The authentication of Hadith is the same as the abovementioned.

(2) **[1276] The assessment of the reliability of the chain of transmitters:**
- The transmitters are trustworthy except Ibn Isḥāq about whom no criticism nor praise was raised.

The authentication of Hadith:
- It was reported by Al- Bukhārī in the Book of Limits and Punishments set by Allah (Hudood), chapter: ﴿Cut off the hand of the thief, male or female…﴾, Muslim, Book of Legal Punishments, Chapter: The Hadd for stealing and the minimum threshold (1684), Al-Nasa'i in ((Al-Sunan Al- Kubrá)) 4/338 (7415), and others with the narration of Abū Bakr bin Muḥammad on the authority of ʻAmra whos narration is marfu' (raised).

The following is cited as a proof:

[1277] Abū Bakr Al-Jawzaqi reported to us on the authority of Makki bin ʻAbdān, on the authority of ʻAbdullāh bin Hashim, on the authority of Aḥmad bin Muḥammad bin Yaḥyá bin Bilal Al-Bazzar, on the authority of Al-Ḥasan bin Muḥammad bin Al-Sabah, on the authority of Abū Mu'awiyah Muḥammad bin Khazim Al- Darīr, on the authority of Al'ʻmsh, on the authority of Abū Saleh, on the authority of Abū Hurairah, who said: The Messenger of Allah (PBUH) said: **((May Allah curse the thief who steals an egg for which his hand is cut off, or steals a rope for which his hand is to be cut off))** [(1)]**.**

Thawban narrated that the Prophet (PBUH) was brought a thief who stole a cloak, and he said: **((have you stolen?** I do not think you have stolen!**))** The man replied, ʻYes I have. He (PBUH) said: **((Take him away, cut off his hand and cauterize him))**. So he did, then he said to him: **((Waihaka (May Allah be Merciful to you)! Repent to Allah)),** he said: I repent to Allah, so he said: **((O Allah, accept his repentance)).**

Then they debated about how to cut off; ʻAmr bin Dinar said: The Prophet (PBUH) used to cut off the hand from the elbow, ʻUmar used to cut off it from the joint, and ʻAlī used to cut off the palm from the fingers, and the leg from the foot.

If his hand was cut off and then he stole again, would his hands be cut off or not?

The scholars of Kufa said: his hands shall not be cut off, and they argued over the tradition narrated by Abd Khair, who said: A thief was brought to ʻAlī and his hand was cut off, then he was brought to him and his left leg was cut off, later on, he was brought to him again, so he struck and imprisoned

(1) **[1277] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters of the author is da'if (weak) due to Abū Saleh whose narration is weak, but the Hadith id sahih (authentic) as follows.

The authentication of Hadith:

- It was reported by Al- Bukhārī in the Book of Limits and Punishments set by Allah (Hudood), chapter: To curse thieves without mentioning names, Muslim, Book of Legal Punishments, Chapter: The Hadd for stealing and the minimum threshold (1687), and Aḥmad in ((Al-Musnad)) 2/253 (7430) with the narration of Al'ʻmsh.

him, and he said: I am ashamed not to leave him with a hand with which he performs Istinja, nor a leg with which he walks.

The scholars of Hijaz said: his hand shall be cut off. Al-Buwaiti cited His saying as a proof: ﴿ cut off their hands… ﴾.

[1278] Al- Ḥusayn bin ʻAbdullāh bin Al- Ḥusayn reported to us on the authority of Abū Bakr (bin Isḥāq), on the authority of Aḥmad bin Shu'aib, on the authority of Sulaymān bin Salam Al-Mushafi Al-Balkhi, on the authority of Al-Naḍr bin Shumail, on the authority of Hammad -Ibn Salamah- on the authority of Yūsuf- Ibn Sa'ad- on the authority of Al-Ḥārith bin Hatib, that a thief was brought to the Messenger of Allah (PBUH) and he said: ((Kill him)) They said: (O Messenger of Allah, he only stole (something).) He said: (Kill him.) They said: (O Messenger of Allah, he only stole (something).) He said: (Cut off his hand.) Then he stole again, and his foot was cut off. Then he stole at the time of Abū Bakr, until all his extremities had been cut off. Then he stole a fifth time, and Abū Bakr, may Allah be pleased with him, said: The Messenger of Allah knew better about him when he said: ʻKill him. Then he handed him over to some young men of Quraish to kill him, among whom was ʻAbdullāh bin Az-Zubair who liked to be in a position of leadership. He said: (Put me in charge of them,) so they put him in charge of them and when he struck him, they would strike him, until they killed him [(1)].

Then if the thief's hand is cut off, is he penalized (financially) or not?

Sufyān and the scholars of Kufa said: If the thief's hand is cut off, he shall not penalized (financially), but in the case that the theft is found, its owner should take it.

They cited the following as a proof:

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(1) **[1278] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is sahih (authentic).

The authentication of Hadith:
- It was reported by Al-Nasa'i in ((Al-Sunan Al- Kubrá)) 4/348 (7470), and At-Ṭabarānī in ((al-Muʻjam al-kabīr)) 3/278 (3408) with the narration of Hammad on the authority of Yūsuf.

[1279] Ibn Fnjwyh reported to us on the authority of Al-Sunni, on the authority of Al-Nisāi, on the authority of ʻAmr bin Mansour, on the authority of Ḥasan bin ʻAbdullāh, on the authority of Al-Mufaḍḍal bin Faḍalah, on the authority of Yūnus bin Yazīd, on the authority of Saʼd bin Ibrāhīm, on the authority of Al-Miswar bin Ibrāhīm, on the authority of Abdulrahman bin ʻAuf that the Messenger of Allah (PBUH) said: **((The thief is not to be penalized (financially) if the punishment is carried out on him))** [(1)]**.**

Abū ʻAbd al-Raḥmān Al-Nisāi said: the Hadith is Mursal and not confirmed.

Al- Zahrī and Mālik said: If the thief is wealthy, he will be financially penalized.

Al-Shafiʼi said: The value of the theft shall be paid if he is insolvent or solvent.

﴿…for what they have done- a deterrent…﴾: {jazāu} is accusative circumstantial adverb, Al-Kasai said. Qatreb stated: it is accusative verbal noun. Likewise,﴿…a deterrent…﴾: punishment, ﴿…from Allah. And Allah is Almighty, All-Wise.﴾

[1280] Ibn Fnjwyh reported to me on the authority of Ibn Shanbeh, on the authority of Abū ʻAlī Muḥammad bin Aḥmad bin ʻAbdullāh bin Al-ʼUla, on the authority of Al-Ḥārith bin Muḥammadbin Al-Ḥārith bin Isḥāq, on the authority of Al- Ḥusayn bin Isḥāq bin Jaʼfar bin Muḥammad, on the authority

(1) **[1279] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters is daʼif (weak) for Al-Miswar's narration is interrupted between him and his grandfather, ʻAbd al-Raḥmān as well as Al-Miswar is Majhūl al-ḥāl (had more than one student narrate from him).
- See: ((Ad-Diraya)) by Ibn Hajar 2/113

The authentication of Hadith:

- It was reported by Al-Nasaʼi in ((Al-Sunan Al- Kubrá)) 4/350 (7477), in which the compiler mentioned his narration, At-Ṭabarānī in ((al-Muʻjam al-Awsaṭ)) 9/111 (9274), and Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 8/277, with the narration of Yūnus, on the authority of Saʼd bin Ibrāhīm, on the authority of Al-Miswar, on the authority of his grandfather, ʻAbd al-Raḥmān. Al-Miswar is Majhūl al-ḥāl (had more than one student narrate from him).

of ʻAlī bin Ja'far, on the authority of Ja'far bin Muḥammad, who said: I heard Abū Muḥammad bin ʻAlī say: Allah certainly deducts the amount of the theft from the thief's prescribed provision (1).

[Qur'an 5:39]: ﴿ But whoever repents after their wrongdoing…﴾ he refrains from theft; its counterpart is mentioned in surat Yūsuf: ﴿… That is how we punish the wrongdoers﴾ [Qur'an 12:75]: thieves.

﴿…and mends their ways…﴾: his actions, ﴿… Allah will surely turn to them in forgiveness…﴾: it is about what is between him and Allah, but the penalty of cutting off shall be applied.

The following was cited as a proof:

[1281] Ibn Fnjwyh reported to us on the authority of Abū Bakr bin Mālik Al-Qati'i, on the authority of ʻAbdullāh bin Aḥmad bin Ḥanbal, on the authority of Ubayy, on the authority of Al-Ḥasan , on the authority of Ibn Lahi'a, on the authority of Huyay bin ʻAbdullāh, on the authority of Abi Abdullrahman, on the authority of ʻAbdullāh bin ʻAmr that a woman stole during the time of the Messenger of Allah (PBUH). Then those whom she stole, brought her and said: O Messenger of Allah, this woman stole from us. Her people said: We shall ransom her. The Messenger of Allah (PBUH) said: ((cut off her hand)), they said: We will ransom her for five hundred dinars. He (PBUH) said: ((cut off her hand)), so her right hand was cut off. The woman said: is there any repentance for me, O Messenger of Allah? He

(1) **[1280] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is da'if (weak) for its transmitters are unknown and it has been proven on the authority of Ka'b as follows.

The authentication of Hadith:
- It was not found after searching about Ibn Al-Hanafiyyah, but I found it narrated on the authority of Ka`b: ﴿no thief stole except that the thief's prescribed provision will certainly be deducted﴾. It was reported by Abū Naʻīm in ((Hilyat Al-Awliya)) 5/365, Al-Ḥārith in ((Al-Musnad)) 1/385 (287), and Al-Bayhaqī in ((Shuʻb al-īmān)) 3/234 (3414) with the narration of Abū Hilal Al-Rasibi, on the authority of Abd Allah bin Buraida, on the authority of Ka'b.
- Abū Hilal is truthful and his narration is slightly weak, as in ﴿Taqrib At-Tahdhib﴾ by Ibn Hajar (p. 849). The chain of transmitters is Hassan (good).

said: ((Yes, today you emerge from your sins like the day your mother bore you)). Hence, Allah revealed in surat Al-Māidah: ﴿ But whoever repents after their wrongdoing and mends their ways, Allah will surely turn to them in forgiveness. Indeed, Allah is All-Forgiving, Most Merciful.﴾ (1)

[1282] Abū Bakr Al-Jawzqi reported to us on the authority of Abū Hamid Al-Sharqi, on the authority of Muḥammad bin Yaḥyá, on the authority of Abd Al-Rizq, on the authority of Mu'ammar, on the authority of Al- Zahrī, on the authority of 'Urwa, on the authority of 'Ā'ishah, she said: that a Makhzumi woman used to borrow things then deny that she had borrowed them, so the Prophet (PBUH) ordered that her hand be cut off. Her family went and spoke to Usama and he spoke about her to God's Messenger (PBUH), so the Messenger of Allah said: **((O Usama, don't see you interceding regarding one of the punishments prescribed by Allah))**. He then got up and gave an address, saying, **((What destroyed your predecessors was just that when a person of rank among them committed a theft they left him alone, but when a weak one of their number committed a theft they inflicted the prescribed punishment on him. I swear by God that if Fatima daughter of Muḥammad stole, I would have her hand cut off.))** She said: then, a Makhzumi woman's hand was cut off (2).

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(1) **[1281] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is da'if (weak) Ibn Lahi'a and Hayy: are weak, but the hadith is proven from another narration, as the following Hadith.

The authentication of Hadith:
- It was reported by Aḥmad in ((Al-Musnad)) 2/177 (6657), and At-Ṭabarī in ((Jāmi' al-Bayān)) 6/230, with the narration of Ibn Lahi'a on the authority of Hayyi.
- This woman who stole is Al-Makhzoumiyyah, and her story will be mentioned later, likewise what Ibn Kathīr mentioned in ((Interpretation of the Great Qur'an)) 5/217.

(2) **[1282] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is sahih (authentic) and all transmitters are trustworthy.

The authentication of Hadith:
- It was reported by Al-Bukhārī in the Book of Limits and Punishments set by Allah (Hudood), Chapter: Intercession is not recommended in the matter of legal punishment (6788), Muslim in the Book of Legal Punishments, Chapter: Cutting off the hand of a thief from the nobility and others; the prohibition of interceding with regard to Hudud punishments (1688), Aḥmad in ((Al-Musnad)) 6/162 (25297),

Al-Sha'abi and 'Aṭā' stated: If the thief turns the theft back before he is overpowered, his hand shall not cut off; God's saying: ﴿ As for those who repent before you seize them…﴾.

[Qur'an 5:40]: ﴿ Do you not know that the kingdom of the heavens and the earth belongs to Allah ⌜alone⌝? He punishes whoever He wills and forgives whoever He wills…﴾

As-Suddi and Al- Kalbī said: ﴿…He punishes whoever He wills…﴾ whoever dies as a disbeliever, ﴿…and forgives whoever He wills…﴾ who repents of his disbelief.

Ad- Ḍaḥḥāk said: ﴿…He punishes whoever He wills…﴾: for the minor if he insists on it, ﴿…and forgives whoever He wills…﴾ for the major sins if he repents. ﴿…And Allah is Most Capable of everything.﴾

[Qur'an 5:41]: ﴿O Messenger! Do not grieve for those who race to disbelieve…﴾ Al-Salami recited {yusāriʿūna} race to disbelieve, allying with the infidels and supporting them, they will have no escape from Allah. ﴿…those who say, ﴿We believe﴾ with their tongues, but their hearts are in disbelief…﴾: these are the hypocrites; there is a similar verse: ﴿… for faith has not yet entered your hearts…﴾ [Qur'an 49:14)

﴿…Nor those among the Jews…﴾: the Jewish people,﴿… who eagerly listen to lies…﴾ They are used to telling lies, i.e. banu Qurayzah, ﴿…attentive to those who…﴾: it refers to the Jews of Khaybar. According to what the scholar of interpretation said: that a woman and a man from the noble people of Khaybar committed adultery - and the woman's name was Yusra - and Khaybar was at war with the Messenger of Allah, and the two adulterers were married. Therefore, their punishment was stoning in the Torah, so the Jews rejected stoning due to

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'Abd al-Razzāq in ((Al-Musannaf)) 10/201 (18830) and others with the narration of Az-Zuhri on the authority of Urwa, on the authority of A'isha.

- It was reported by Al-Nasaa'i in ((Al-Sunan Al- Kubrá)) 4/330 (7374), Abū Dāwūd, the book of Prescribed Punishments (Kitab Al-Hudud), Chapter: Cutting off the hand for a loan if he denies borrowing it (4395), and Al-Bayhaqī in ((Al-Sunan Al-Kubrá)) 8/281, on the authority of Nafi', on the authority of Ibn 'Umar.

their honorable status, so they said: This man, who is in Yathrib, stoning is not prescribed in his Book, but lashing, so send to your brothers Banu Qurayzah, for they has a peace treaty with him and they are his neighbors, hence they ask him about that. So they sent a group of them in disguise, and said to them: Ask Muḥammad about the two adulterers, if they are married, what is their penalty? If he commands you to be lashed, accept it, but if he orders you to stoning, beware and do not accept it, as well as ask them to accompany the adulterers. So the group came to Qurayza and Al-Naḍir, and they said: You are the neighbors of this man (Muḥammad), sharing the same land, and we debated about an issue: a man and a woman committed adultery, though they are married, so we would like you to ask Muḥammad about his judgment. Banu Qurayza and Al-Naḍir said to them: by God, he will certainly command stoning, and a group of them went, including: Ka'b bin Al-Ashraf, Ka'b bin Asad, Sa'iya bin 'Amr, Mālik bin Al-ṣaif, Kinana bin Abi Al-Haqiq, Shas bin Qais, Abū Nafi', Yūsuf, 'Azar, and Salul, to the Messenger of Allah (PBUH), and they said: O Muḥammad, what is the penalty of the adulterer and the adulterous, if they are married? What is the penalty prescribed in your Book? The Messenger of Allah (PBUH) said to them: **((Do you accept my judgment?))** They said: Yes, so Gabriel came down with stoning, and told them that, but they refused to apply it, so Gabriel said to him: judge Ibn Suriya' between you and them, and Gabriel described him, so the Prophet (PBUH) said: **((Do you know a young, beardless, white, one-eyed man who lives in Fadak, and called: Ibn Suriya')),** they replied: yes, so he said: **((which man of you?)),** they replied: He is the Jew who remained on the earth with the knowledge of what God revealed to Moses in the Torah. He said: ((bring him)), so they did, so 'Abdullāh ibn Suriya' came to them, and the Messenger of Allah (PBUH) said to him**: ((are you ibn Suriya'?))** he said: yes, he (PBUH) said: **((are you the most knowledgeable scholar of the Jews?)),** he said: they claimed that. He (PBUH) said: **((do you accept him as a judge between you and me?)),** they said: yes, we accept if you do.

Then, the Messenger of Allah (PBUH) said**: ((I adjure you by Allah, besides Whom there is no god, the Powerful, the God of the Children of Israel, Who sent**

down the Torah to Moses, brought you out of Egypt, parted the sea for you, saved you, drowned the people of Pharaoh, covered the clouds over you, sent down upon you manna and quails, and revealed to you His Book in which He prescribed the lawful and the unlawful. Is stoning prescribed in your Book for those who are married?)) Ibn Suriya' said: yes by Whom (you reminded me of)! Had it not been for his fear that the Torah would burn me - if I lied or altered - I would not have confessed to you, but how is it in your book, O Muḥammad? He (PBUH) said: **((if four persons bear witness to the effect that they have seen his sexual organ in her female organ (penetrated) like a collyrium stick when enclosed in its case, they will be stoned to death))**. Ibn Suriya' said: by Who revealed the Torah to Moses! This is the same as God revealed in the Torah to Moses, and the Prophet (PBUH) asked him: ((So what was the first command of Allah you had violated? he said: if we caught one of our nobles (committing adultery), we would let him go; but if we caught one of the weak among us, we would carry out the punishment on him. Hence, adultery prevailed [451] among our nobles, to the extent that the cousin of a king of ours committed adultery, though we did not stone him, then another man committed adultery among the nobles, so the king wanted to stone him, so his people rejected and protect him, saying: By God, we will not stone him except when we stone so-and-so, the cousin of the king. Accordingly, we said: Come, let us agree upon something that we may impose on both noble and weak alike.﴾ So we agreed to blacken the face and whip them, instead of stoning. It is to flog forty lashes, with a rope coated with tar, then their faces are blackened, and they are carried on two donkeys, but their faces are shifted from the back of the donkey, and they are taken around; this punishment was imposed instead of stoning. The Jews said to Ibn Suriya': How quickly you told him! And you do not deserve our praise; you were absent and we do not want to backbite you. He said to them: He adjured me by the Torah, and had it not been for the fear of the Torah that it would destroy me, I would not have told him about it. Thus, the Prophet (PBUH) issued orders that they shall be stoned at the door of the mosque and said: ((I am the first of those who revive your command which they had killed off)).

'Abdullāh bin 'Umar said: I witnessed the Messenger of Allah (PBUH)

when he ordered the stoning of the Jews, and I saw him leaning his hand on her to throw stones at her.

Then this verse was revealed: ﴿O People of the Book! Now Our Messenger has come to you, revealing much of what you have hidden of the Scriptures and disregarding much…﴾ [Qur'an 5:15]

They do not tell you about it, so Ibn Suriya' put his hand on the knee of the Messenger of Allah (PBUH), and said: I adjure you by God, and I commend you to God to protect you, so tell us (about the much you were commanded to disregard), so the Messenger of Allah (PBUH) refused. Then, Ibn Suriya' said: Tell me about three characteristics. He (PBUH) said: **((What are they?))** He said: Tell me about your sleep? He (PBUH) said: **((my eyes sleep but my heart remains awake))**. He said: You are telling the truth, so tell us about the child resembles his father, who has no resemblance to his mother, or it resembles his mother, and has no resemblance to his father? He (PBUH) said: **((which one of them gets discharge first, the child will resemble him\her))** He said: You are telling the truth, so tell me what does the man have of the child, and what does the woman have of it? He said: So the Messenger of Allah (PBUH) passed out for a long time, then his face turned red, and he was sweating, and said: **((flesh, blood, nail, and hair are from a woman, and bone, sinew, and veins are from a man))** He said to him: You are telling the truth, your words are of a prophet, so Ibn Suriya' embraced Islam. Then, he asked: O Muḥammad, who among the angels comes to you? he replied: ((Gabriel)). He said: Describe it to me, so the Prophet (PBUH) described it, Ibn Suriya' said: I bear witness that he is mentioned in the Torah as I said, and that you are truly the Messenger of Allah. When Ibn Suriya' embraced Islam, the Jews attacked and cursed him. When they wanted to rise up, Banu Qurayza disputed with Banu Al-Naḍir. They said: O Muḥammad, our brothers, Banu Al-Naḍir, our father is one, our religion is the same, and our Prophet is one, although they give us his blood money, seventy Wasqs of dates, if they killed one of us. However, if we killed one of them [452], they killed the killer, and took the double (of blood money) from us: one hundred and forty Wasqs of

dates. In case that the killed was a woman for whom they killed the man from us, and for the man of them, they killed two men from us. As for the slave, if we killed one of their salve, they killed the free man of us, and our wounds are half of their wounds, so judge between us, so Allah Almighty revealed verses about stoning and retribution: ﴿O Messenger! Do not grieve for those who race to disbelieve—those who say, ﴿We believe﴾ with their tongues, but their hearts are in disbelief…﴾

﴿… Nor those among the Jews who eagerly listen to lies…﴾: it is in the nominative case of the adjective; it means from among those of Jewry, there is a folk. It may be predicate of an implicit subject; it means they are listeners ﴿… to lies…﴾: lil'kadhibi (Lam) here refers to the meaning of ila (to), and Abū Ḥātim used to say: Lam is in: lil'kadhibi implies the meaning of Arabic preposition Kayy (in order to) which means they listen in order to lie to you, and Lam is mentioned in His saying: ﴿…attentive to those who…﴾: Lam here implies the meaning of (for), i.e. attentive for those who.

﴿…those who are too arrogant to come to you…﴾: They are the people of Khaybar, ﴿… They distort the Scripture…﴾: they pervert the words, which is the plural form of word, ﴿… taking rulings out of context…﴾: the contexts in which God had placed them such as He said: ﴿ …Rather, the righteous are those who believe in Allah…﴾ [Qur'an 2:177]: He mentioned the meaning that refers to the words, and ʿAlī, may Allah be pleased with him, recited (they are perverting words after they had been placed).

… Then say, ﴿If this is the ruling you get ⌜from Muḥammad⌝, accept it…﴾: if Muḥammad has ruled to apply blackening the face and flogging, ﴿… If not, beware!﴾ ﴿Whoever Allah allows to be deluded…﴾: it means disbelief and misguidance, Mujāhid said; it is proved by His saying: ﴿Fight against them until there is no more persecution…﴾ [Qur'an 8:39].

Ad-Dahak said: it refers to the torment.

Qtādh said: it refers to punishment and it is similar to His saying: ﴿⌜It is⌝ the Day they will be tormented over the Fire﴾ [Qur'an 13 :51]

﴿…you can never be of any help to them against Allah. It is not Allah's Will to purify their hearts…﴾: This verse apparently refutes the doctrine of fatalism, ﴿… For them is disgrace in this world…﴾: the scandal, the breach of the veil, and humiliation to be for the hypocrites, and the Jews were disgraced by imposing the jizya (the captivity and exile), killing, and seeing from Muḥammad and his companions what they hate, ﴿… and they will suffer a tremendous punishment in the Hereafter.﴾: eternally doomed in the Hellfire.

[Qur'an 5:42]: ﴿They eagerly listen to falsehood and consume forbidden gain…﴾ there are ways of recitation of (lilssuḥ'ti) with damma on the sīn according to the scholars of Hijaz, Basra, Al-Kisai, and lilssuḥ'ti with sūkūn is recited according to the scholars of Sham, ʻĀṣim, Hamza, and Khalaf.

lilssaḥ't with fatha on the sīn and sūkūn on the haa, narrated by Al-'Abbās on the authority of Nafi', and lilssiḥ'ti with kasra on the sīn and with sūkūn on the haa, recited by ʻUbaid bin ʻUmar which means what is unlawful, the Messenger of Allah (PBUH) said: **((Hell is more fitting for all flesh which has grown out of what is unlawful)).**

It originally means the doom and torment, as Allah said: ﴿He will wipe you out with a torment…﴾ [Qur'an 61 :20], Al-Farzadaq said:

Time has become hard, O son of Marwan, it did not leave any amount of money, even if a little.

Mussaḥ'tan is mentioned in the Arabic version of the peotic verse means any amount of money

[453] the shaver is called suḥ't for he cuts the hair.

Al-Farra' said: Its origin is the hunger. It is said: A man whose stomach is mussuḥut, when he is eater and always hungry, as if whoever takes a bribe and whoever eats what is unlawful are hungry for money likewise the one whose stomach is always hungry for food.

This verse was revealed about the rulers of the Jews: Ka'b bin Al-Ashraf, and the like of his tribe, as they used to take bribe and then issue judgments in the favor of the bribers.

[1283] Al- Ḥusayn bin Muḥammad reported to us on the authority of ʻAbdullāh bin Youssef bin Aḥmad bin Mālik, on the authority of Abū Al-ʾAbbās Aḥmad bin Naʾem, on the authority of Abū Bishr Yaḥyá bin Muḥammad Al-Basri, on the authority of ʻUthman bin ʻUmar, on the authority of Abū ʻAqīl, on the authority of Al-Ḥasan narrated about His saying: ﴿ They eagerly listen to falsehood and consume forbidden gain… ﴾: it refers to those rulers who used to listen to lies and take bribe [1].

On his authority in other than this narration, he said: when briber came to one of the judges, he would put the bribe in his sleeve to show the judge, then the judge directly ruled in his favor. Afterwards he would listen to the briber, and neglect the opponent, i.e. he took the bribe and listen to lies.

He also said: it refers only to the judge if you bribe him to give you a wrongful right, or nullify a right. As for the man who gives bribe to the judge whom he fears of his unfair judgments, in order to ward off injustice from himself and ensure achieving justice, it is lawful.

Thus, ilssuḥ't is bribery for issuing judgment in the favor of the briber, Al-Ḥasan , Muqatil, Qtādh, Ad- Ḍaḥḥāk, and As-Suddi stated.

Ibn Mas'ud said: It is bribery involved in all areas.

Muslim bin Subaih said: Masruq interceded for a man was in need, then the man gave him a slave-girl, so he got angry and said: If I knew that you were doing so, I would have never fulfilled your need, or helped you.

I heard Ibn Mas'ud say: Whoever intercedes for restore a right, or to ward off injustice, by taking bribe, and he accepted, it is certainly suht (forbidden). It was said:

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(1) **[1283] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters is da'if (weak); ʻAbdullāh bin Youssef, Ahmed bin Naʻīm, ʻUthman bin ʻUmar, and Abū ʻAqil were not found, and Abū Bishr's narration is not cited as a proof.

The authentication of Hadith:

- It was reported by At-Ṭabarī in ((Jāmiʻ al-Bayān)) 6/239, and Ibn Abi Ḥātim in ((Interpretation of the Great Qur'an)) 4/1123 (6377) with the narration of Abū Aqil Al-Rumi on the authority of Al- Ḥasan.

O Abū ʿAbd-al-Raḥmān, we did not want bribery other than issuing a judgment in favor of us, so he said: it is disbelief. Allah Almighty said: ﴿… And those who do not judge by what Allah has revealed are ˹truly˺ the disbelievers﴾ [Qur'an 5:44]

Abū Hanifa said: the judge who takes bribery, he is directly dismissed, even if he is not officially dismissed.

ʿUmar, ʿAlī, and Ibn ʿAbbās said: There are fifteen forbidden things (kinds of suht): bribery to get a judgment in favor of the briber, the hire paid to a prostitute, the gift given to a soothsayer, the price paid for a dog, a monkey, wine, pig, carrion, blood, the hire for a stallion's covering, the hire paid to a mourner, the singer, the sorcerer, the fee for picture of a living creature, and a gift for intercession.

[1284] Ibn Fnjwyh said: Abū Bakr Mālik Al-Qati'i reported to us on the authority of Bishr ibn Mūsá, on the authority of Yaḥyá bin Isḥāq Al-Silhini, on the authority of Ja'far bin Kaysan who said: I heard Al- Ḥasan say: If you give a debt to a man, then what you eat in his house is forbidden[(1)].

[1285] Ibn Fnjwyh reported to us on the authority of Aḥmad bin Ja'afar bin Hamdan bin ʿAbdullāh, on the authority of Ibrāhīm bin Al- Ḥusayn bin Diziel (with two ways of pronunciation), on the authority of Adam bin Abi Iyas, on the authority of Ibn Abi Dhi'b, on the authority of Al-Ḥārith bin Abdullrahman, on the authority of Abi Salama bin ʿAbd-al-Raḥmān bin ʿAuf, on the authority of ʿAbdullāh bin ʿAmr bin Al-'Aas, he said: The Messenger of Allah (PBUH), said: **((May Allah's curse be upon the briber and the bribe-taker))** [(2)].

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(1) **[1284] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is Hassan (good).

The authentication of Hadith:
- It was not found.

(2) **[1285] The assessment of the reliability of the chain of transmitters:**
- The transmitters are trustworthy, and the Hadith is authenticated with other chain of transmission.
- See: ((Irwaa Al-Ghalil)) by Al- Albānī (2620).

The authentication of Hadith:
- It was reported by Aḥmad in ((Al-Musnad)) 2/164 (6532), Ibn Majah, The Book of Rulings, Chapter: Emphatic Prohibition against Injustice and Bribery (2313), ʿAbd-

Al-Akhfash stated: All earnings are unlawful is suht (forbidden gain)

Then He said: ﴿…So if they come to you ˹O Prophet˺…﴾: O Muḥammad ﴿…either judge between them or turn away from them. If you turn away from them, they cannot harm you whatsoever …﴾: Allah Almighty gave His Messenger the choice to judge between them, if he wanted, or to turn aside from them.

They debated about the law of this verse, is it confirmed? And do the judges today have the choice to judge between the people of the dhimmi, like what happened with the Prophet (PBUH), or is it abrogated?

Most of the scholars said: It is duly established, and has not been abrogated by anything, and the rulers and judges of Islam have the right to choose, if they want to judge between the People of the Book and all the people of the dhimmi, or the otherwise i.e., they could turn away and do not judge between them. However, if they do judge, they shall judge between them by the rule of Islam, as His saying: ﴿…making it prevail over all others…﴾ [Qur'an 48:28]and it is our judgment over them, Al- Nakh'ī, Al-Sha'bī, 'Ataa, and Qtādh said.

Another scholar said: It is abrogated by the Almighty's saying: ﴿ And judge between them ˹O Prophet˺ by what Allah has revealed...﴾ [Qur'an 5:49], Al- Ḥasan, Mujāhid , Ikrimah, and As-Suddi stated, and it was narrated on the authority of Ibn 'Abbās: Nothing was abrogated in Surat Al-Māidah except these two verses;

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al-Razzāq in ((Al-Musannaf)) 8/148 (14669), At-Ṭabarānī in ((Al-Dua')) (p. 578) (2093), Ibn Al-Ja'd in his book ((Al-Musnad)) (p. 406) (2767), Abū Dāwūd, The Book of The Office of the Judge (Kitab Al-Aqdiyah), Chapter: Regarding Bribery Being Disliked (3580), Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 10/138, and At-Tirmidhi (5077), all of them reported with the narration of Ibn Abi Dhi'b on the authority of his uncle, Al-Ḥārith.

- Furthermore, it was reported with a narration on the authority of Abū 'Awana, on the authority of 'Amr bin Abi Salamah, on the authority of his father, on the authority of Abū Hurairah. It was also reported by At-Tirmidhi in the book of Judgements From The Messenger of Allah, Chapter: What Has Been Related About The One Who Gives A Bribe And The One Who Takes A Bribe For Judgement (1336), and Ibn Hibban in ((Sahihah)) and in ((al-Iḥsān)) 11/467 (5076), and At-Tirmidhi said afterwards: the hadith of Abū Salamah on the authority of Abd Allah bin Amr, on the authority of the Prophet (PBUH), is more authentic such as he stated.

﴿ O believers! Do not violate Allah's rituals ˹of pilgrimage˺…﴾ [Qur'an 5:2) was abrogated by: ﴿…kill the polytheists ˹who violated their treaties˺ wherever you find them…﴾[Qur'an 9:5], and His saying﴾ … either judge between them or turn away from them…﴾[Qur'an 5:42] was abrogated by: ﴿… And judge between them ˹O Prophet˺ by what Allah has revealed…﴾[Qur'an 5:49].

As for applying the prescribed penalties on them: the people of Iraq stated the prescribed penalties shall be applied to them, except the stoning as they are not married. They interpreted the Prophet's (PBUH) order to apply stoning to the two Jews that he (PBUH) stoned them according to their Torah since they agreed on accepting the ruling stated in the Torah. Nevertheless, they denied the stoning, though it was prescribed in the Torah, and they concealed it, but the Messenger of Allah (PBUH) revealed what they had concealed.

On the other hand, the scholars of Hijaz do not state to impose the prescribed punishments upon them, as they claim that they were polytheist, and polytheism is greater than the prescribed punishments. They also interpreted the Prophet's command of stoning applied to the Jews as that it was before jizyah was levied on them. However, the imam shall prevent them from transgression and corruption, but in case that one of them is a Muslim, such as a man of the people of the dhimmis commits adultery with a Muslim woman, or steals from a Muslim, the prescribed punishment shall be applied to him, and he is judged according to Islam.

﴿… But if you judge between them, then do so with justice…﴾: with equity ﴿…Surely Allah loves those who are just﴾: those who judge equitably.

[Qur'an43 :5]: ﴿ But why do they come to you for judgment…﴾ it is exclamation that refers to an implied meaning - that is: How do they make you a ruler, so they are satisfied with your judgment, ﴿… when they ˹already˺ have the Torah containing Allah's judgment…﴾: it refers to stoning,﴿… then they turn away after all? They are not ˹true˺ believers﴾.

[Qur'an44 :5]: ﴿Indeed, We revealed the Torah, containing guidance and light, by which the prophets, who submitted themselves to Allah, made

judgments for Jews. So too did the rabbis and scholars judge…﴾ If it is asked: Was there a non-Muslim prophet?

The answer is: when God Almighty described these prophets as Muslims, it does not mean that the other prophets were not Muslims, such as He said to Muḥammad: ﴿…So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and His revelations…﴾ [Qur'an 7:158]. That also does not mean other prophets did not believe in God and His revelations.

It was also said: it did not refer to Islam, which is against disbelief, but it refers to those who submitted to God's judgment without concealing it, just as they (the People of the Book) did, such as the Almighty said: ﴿…all those in the heavens and the earth submit to His Will…﴾ [Qur'an 3:83]. Zayd ibn 'Amr ibn Nufayl also said:

I surrendered myself to whom I am submitted... to the end of the poem.

Further, it was said: It means those who have submitted themselves to Allah, as it was narrated that the Prophet (PBUH) used to say when he went to his bed: ((I submit myself to You)).

It was said: It means that the prophets who submitted to what is prescribed in the Torah judged according to it, that is why He singled them out. Apparently, there were prophets who did not submit to the laws of the Torah upon which they did not act; including, Jesus (son of Mary) (PBUH), likewise He said: ﴿ …To each of you We have ordained a code of law and a way of life…﴾ [Qur'an 48 :5]. Ibn Ḥayyān stated the same: he judges according to what is stipulated in the Torah from the time of Moses to Jesus, peace be upon both of them.

Al-Ḥasan and As-Suddi said: He meant Muḥammad (PBUH), who sentenced the Jews to stoning, so He mentioned the plural form, such as He said: ﴿ Indeed, Abraham was (Ummah) a model of excellence...﴾ [Qur'an :16 120], and He also said: ﴿ Or do they envy the people…﴾[Qur'an 54 :4].

﴿…the rabbis and scholars…﴾: it refers to aḥbār, and they are the sons of Aaron (PBUH) and its singular form is ḥabr and ḥibr: it means the experienced scholar, such as it was said to Ka'b bin Mata': Ka'b Al-Ahbar, and Ka'b Al-Habar.

Al-Farra said: Most of what I heard the Arabs say about the singular form of Aḥbār is: Ḥibr with kasra on Ha.

However, they differed in the derivation of the noun. Al-Kasa'i and Abū ʿUbaid said: It is derived from the ink used in writing.

Al-Naḍr bin Shumail said: I asked Al-Khalīl about it, and he said: It is derived from Alhabar which means the good influence, and he said:

Don't fill the bucket, but put a little water in

Have not you seen the influence of whom you water?!

Qatrab: It is derived from both Habr and Hibr which refer to the beauty and good looking, such as the Messenger of Allah said: ((A man whose beauty and splendor have gone, will come out of the Hellfire)), so the scholar is fascinated by the splendid knowledge.

Al-'Abbās asked the Messenger of Allah (PBUH): O son of my brother, what is beauty? He said: ((on the tongue)).

Mus'ab bin Al-Zubayr said to his son: O my son, acquire knowledge; if you have wealth, it will be as your beauty, and if you do not have money, it will be your wealth and beauty.

﴿…judge according to…﴾: what was entrusted,﴿… Allah's Book, with which they were entrusted and of which they were made keepers…﴾: as it was,﴿… So do not fear the people; fear Me! Nor trade my revelations for a fleeting gain. And those who do not judge by what Allah has revealed are ˹truly˺ the disbelievers﴾.

Scholars debated about the meaning and the law of the verse:

Ad- Ḍaḥḥāk, Abū Mijlis, Abū Sālih and Qtādh said: These three verses were revealed about the Jews, it is not for Muslims. As for this nation, whoever does wrong while he is aware and knows that he has done wrong, he is not believer. To illustrate, the validity of this interpretation is confirmed by what was narrated by Al-A'mash, on the authority of ʿAbdullāh bin Murra, on the authority of Al-Bara bin ʿAzib, on the authority of the Prophet (PBUH) about:

﴿… And those who do not judge by what Allah has revealed are ˹truly˺ the disbelievers.﴾ It refers to the wrongdoers and the disobedient; he said: All of the disbelievers.

These verses were revealed about the children of Israel, and our nation is also commanded to adapt their laws, so they became obligatory for all people, Al-Nakh'ai and Al-Ḥasan said.

Ibn ʿAbbās, and Tawūs: It is not actual infidelity that takes the person out of the fold of Islam, i.e. he denied the command if he commits it, but he is not like someone who disbelieved in Allah and the Last Day.

ʿAtaa: It is disbelief without actual disbelief, oppression without actual oppression, and rebellion without actual rebellion.

ʿIkrima: whoever does not judge according to Allah's revelation, denying His command, he truly disbelieved. However, whoever believes in it but he does not judge by it, he is unjust and disobedient, it was narrated by Al-Walabi on the authority of Ibn ʿAbbās.

I heard Abū Al-Qāsim bin Habib say: I heard Abū Bakr bin ʿAbdish narrate on the authority of Al- Ḥusayn bin Al-Fadl: ﴿And those who do not judge by what Allah has revealed﴾ for he is denying it ﴿are ˹truly˺ the disbelievers﴾ he said: he becomes a denier practically not actually.

[1286] I heard Abū Al-Qāsim Al-Habibi say, on the authority of Abū Zakariya Al-'Anbari on the authority of ʿAbd-al-ʿAzīz bin Yahia Al-Kin'ani that he was asked about these verses and he answered: It is related to all not some of what Allah revealed, so whoever does not judge by all of what Allah revealed, he is certainly disbeliever, unjust and rebellious. As for those who judge by what Allah revealed (monotheism), they are believers, but they do not judge by some laws whom Allah revealed, the laws of these verses is not applied to them [1].

(1) **[1286] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler was accused of lying by Al-Ḥākim.
The authentication of Hadith:
- It was not found.
- See: ((Al-Wasit)) by Al-Wahidi 2/191.

Some scholars said: it is applied in the case that the text of Allah's judgment is intentionally denied, but as for whoever does not understand, or mistakenly interrupted, they are not disbelievers.

Some commentators also interpreted the verse literally, Ibn Mas'ud and As-Suddi said: Whoever takes bribes to pass unfair judgment, and intentionally changes the judgment, he is definitely a disbeliever.

[Qur'an 46 :5]: ﴿We ordained for them in the Torah…﴾ We prescribed for the children of Israel in the Torah,﴿… A life for a life…﴾: a life that is slain in return for a life, if it has slain one ﴿…an eye for an eye…﴾: an eye should be gouged out for an eye, ﴿…a nose for a nose…﴾: a nose is to be cut off for a nose, ﴿… an ear for an ear.…﴾: an ear is to be amputated for an ear, here, Nafi' unstressed the recitation of (an ear) in the Qur'an, but the others stressed it. ﴿…a tooth for a tooth…﴾: it should be pulled out for a tooth. Likewise, the rest of the body parts are retaliated by the same way of the eye, nose, and ear. ﴿…and for wounds equal retaliation…﴾

This is applied to the parts could be retaliated, but as for a bruise of flesh, a piece of bone, or a severe fracture, which cannot be determined, a blood money of the body parts should be paid.

The reciters debated about this verse; Al- Kisā'ī, for example, recited {wal-ʿaynu} in the nominative case to the verse end, Abū 'Ubaid also stated when:

[1287] Abū Muḥammad 'Abdullāh bin Yūsuf bin Aḥmad Al-Asbahani reported to us (the two ways of recitation in Muharram, the year three hundred and eighty-nine) on the authority of Abū Raja Muḥammad bin Hamid bin Muḥammad Al-Tamimi, the reciter in Mecca (in the year three hundred and forty), who transmitted to us on the authority of Abū 'Abdullāh Muḥammad bin Al-Jahm Al-Samari, 'Abdullāh bin 'Amr bin 'Umayah, on the authority of 'Abdullāh bin Al-Mubarak, on the authority of Yūnus bin Yazīd Al-Aili, on the authority of Ibn Shihab, on the authority of Anas who narrated that: the Messenger of Allah (PBUH) recited: ﴿We ordained for them in the Torah, ﴿A life for a life…﴾in the accusative case while ﴿…an eye for an

eye, a nose for a nose, an ear for an ear, a tooth for a tooth—and for wounds equal retaliation…﴾: is in the nominative case until the verse ends [1].

As for Abū Ja'far, Ibn Kathīr, Ibn 'Aamer, and Abū 'Amr, they used to recited {wal-jurūḥu} in the nominative case, and recited the rest of the verse in the accusative case; likewise, Abū Ḥātim who said: there are many example like this in the Qur'an, including His saying: ﴿that Allah and His Messenger are free of the polytheists…﴾ [Qur'an 9:3], ﴿the earth belongs to Allah ⌜alone⌝. He grants it to whoever He chooses of His servants. The ultimate outcome belongs ⌜only⌝ to the righteous.﴾ [Qur'an 7:128], and ﴿ And whenever it was said ⌜to you⌝, 'Surely Allah's promise ⌜of judgment⌝ is true and there is no doubt about the Hour…﴾[Qur'an 45:32]

Nafi', 'Āṣim, Al''msh, Hamzah, Ya'qūb, and Ayūb recited the verse in the accusative case, depending on the Ubayy's recitation: (A life for a life, an eye for an eye, a nose (an ear), a tooth, and for wounds equal retaliation).

﴿…But whoever waives it charitably…﴾: that is retaliation, ﴿… it will be atonement for them…﴾: They debated about the haa mentioned in (bihi), some scholars said: It is refers to the wounded and the guardian of the slain, which means: whoever forgoes it out of charity, he shall be an expiation for him, of what he has done [of other sins]charity, and his sins are erased on his behalf according to the amount you give in charity, 'Abdullāh bin 'Amr, Al-Ḥasan, Al-Sha'bī, Qtādh, and Jābir bin Zaid stated.

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(1) **[1287] The assessment of the reliability of the chain of transmitters:**

- The chain of transmitters includes 'Abdullāh bin 'Amr whose narrations are accepted, and the hadith is authenticated with another chain of transmission reported on the authority of Ibn Al-Mubarak, as follows.

The authentication of Hadith:

- It was reported by Ad-Douri in ((A section incudes the readings of the Prophet (PBUH))) (pg. 88) (37) with the narration of Yaḥyá bin Wadh, on the authority of Ibn Al-Mubarak, with a similar one. This is authentic chain of transmission.
- It was also reported by Ibn Al-Mubarak by Abū Dāwūd, Book of Dialects and Readings of the Qur'an (Kitab Al-Huruf Wa Al-Qira'at), Chapter (3977), At-Tirmidhi, Chapters of Readings (2929), and Al-Ḥākim in ((Al-Mustadrak)) 2/258, and Al-Ḥākim authenticated it.

The following is citied as a proof:

[1288] Ibn Fnjwyh reported to us on the authority of ʻUmar bin Al- Khiṭāb, on the authority of ʻAbdullāh bin Al-Fadl, on the authority of Abū Khaithama, on the authority of Jarir, on the authority of Mughirah, on the authority of Al-Shaʻbī, on the authority of ʻUbadah bin Al-Samit, he said: The Messenger of Allah (PBUH) said: **((whoever forgives some of his body (wounds) out of charity, his sins shall be expiated for it according to the extent he gives in charity))** [(1)].

[1289] Al- Ḥusayn bin Muḥammad reported to me on the authority of Abū Bakr (bin Mālik) Al-Qati'I, on the authority of ʻAbdullāh bin Aḥmad bin Ḥanbal, on the authority of Ubayy, on the authority of Waki', on the authority of Yūnus bin Abi Isḥāq, on the authority of Abi As-Safr, who said: A man from the Quraysh chipped the tooth of a man from the Ansar, so he appealed to Mu'awiyah against him, then the Qurashi said: This person broke one of my teeth. Mu'awiyah said: We will try to get satisfaction for you, but the Ansari insisted that Mu'awiyah get him to agree [but he was not satisfied]. So Mu'awiyah said: It is up to your companion. Abū Ad-Darda' was sitting with him, so Abū Ad-Darda said: 'I heard the Messenger of Allah (PBUH) saying [he said: my ears heard and my heart remembered]: **((There is no man who is struck in his body and he forgives for it, except that Allah raises him a level and removes a sin from him.))** The Ansari said: Did you hear that from the Messenger of Allah (PBUH)? He said: yes, my ears heard it and my heart remembered it. Then, he forgave him [(2)].

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(1) **[1288] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters of the compiler includes ʻUmar bin Al- Khiṭāb and ʻAbdullāh bin Al-Fadl whose narrations were not found, but the hadith was authenticated other than their narration, as follows.

The authentication of Hadith:
- It was reported by Al-Nisa'i in ((Al-Sunan Al- Kubrá)) 6/335 (11146), Al-Wahidi in ((Al-Wasit)) 2/193, and Ad-Diya' in ((Al-Ahadith Al-Mukhtara)) 8/304 (3660) with the narration of Jarir on the authority of Mughirah, and Al-Diya' said: His chain of transmission is sahih (authentic).
- It was also reported by Aḥmad in ((Musnad)) 5/329 (22792), and At-Ṭabarī in ((Jāmiʻ al-Bayān)) 6/260 with the narration of Hashim, on the authority of Jarir.

(2) **[1289] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is da'if (weak) because it was interrupted between Abi Al-Safr and Abi Al-Darda'; however, the pervious hadith of ʻUbadah authenticated it.

[1290] Al- Ḥusayn bin Muḥammad reported to me on the authority of Hārūn bin Muḥammad bin Hārūn Al-'Attar, on the authority of Al-Ḥasan bin 'Alī bin 'Issa Al-Sisri, on the authority of Isḥāq Al-Azraq, on the authority of 'Awf, on the authority of 'Alqamah bin Wael Al-Hadrami, on the authority of his father, who said: A man who had killed someone was brought to the Messenger of Allah (PBUH), and he was brought by the heir of the victim. The Messenger of Allah (PBUH) said to him. **((Will you forgive him?))** He said: No.' He said: **((Will you accept the Diyah?))** He said: No. He said: **((Will you kill him?))** He said: 'Yes.' He said: **((Go away)).**

When he went away, he called him back and said: **((will you forgive him?))** He said: No. He said: **((Will you accept the Diyah?))** He said: 'No.' He said: **((will you kill him?))** He said: 'Yes.' He said: ((Go away)). Then, when he had gone he said: **((If you forgive him, he will carry your sin and the sin of your companion (the victim))).** So he forgave him and let him go. He said: And I saw him dragging his string [(1)].

The authentication of Hadith:

- It was reported by Al-Mahamili in ((Al-Amali)) (pg. 331) (57), Ahmed in ((Musnad)) 6/448 (27534), Ibn Majah, The Book of Blood Money, Chapter: Pardoning In Cases of Retaliation, At-Tirmidhi in the Book of Blood Money, Chapter: What Has Been Related About Pardoning (1393), At-Ṭabarī in ((Jāmi' al-Bayān)) 6/260, and Al-Bayhaqī in ((Al-Sunan al- Kubrá)) 8/55 with the narration of Yūnus, on the authority of Abi Al-Safar, on the authority of Abi Darda.

(1) **[1290] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission of the author includes As-Sisari and Al-'Attar who are unknown, but the hadith is sahih (authentic) other than this chain of transmission, as follows.

The authentication of Hadith:

- It was reported by Al-Nasa'i in ((Al-Sunan Al- Kubrá)) 4/213 (6925) with the narration of Muḥammad bin Isma'il, on the authority of Isḥāq Al-Azraq, on the authority of Awf. This chain of transmission is sahih (authentic).
- It was also reported by Abū Dāwūd, the Book of Blood-Wit (Kitab Al-Diyat), Chapter: The Imam Enjoining A Pardon In The Case Of Bloodshed (4499), At-Ṭabarānī in ((al-Mu'jam al-kabīr)) 22/10 (6), Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 8/55, Al-Darimi in ((Al-Musnad)) (2404), and Ibn Abi Shaybah in ((Al-Musannaf)) 9/260 (28454) with the narration of Awf, on the authority of Hamzah Abi 'Umar Al-Aidhi, on the authority of Alqamah.
- It was reported by At-Ṭabarānī in ((al-Mu'jam al-kabīr)) 22/43 (108) from Waki', on the authority of Shu'bah, on the authority of 'Amr bin Murrah, on the authority of Abi Al-Bakhtari, on the authority of 'Abd al-Raḥmān Al-Yahsabi, on the authority of Wael bin Hajar.

[1291] Al- Ḥusayn bin Muḥammad reported to me on the authority of Muḥammad bin ʻAlī bin Al- Ḥusayn Al-Qadi, on the authority of Abū Nasr Muḥammad bin Hamdawayh Al-Marwazi, on the authority of Mahmoud bin Adam, on the authority of Sufyān, on the authority of ʻImran, on the authority of ʻUdayy bin Thabit Al-Ansari, who said : A man stabbed a man in the era of Mu'awiyah, so they gave him two Diyahs (blood money) on the condition that he accepts, but he did not, then they gave him three Diyahs, but he did not accept, so a man from the companions of the Prophet (PBUH) narrated that the Prophet (PBUH) said: **((Whoever forgave blood (retaliation) or less (wounds) out of charity, it was an expiation for him from the day he was born until the day in which he gave charity)).** Then, he said: So he give it in charity [(1)].

[1292] Al- Ḥusayn (bin Muḥammad) reported to me on the authority of ʻAbdullāh bin Yūsuf bin Aḥmad bin Mālik, on the authority of Abū Yaqub Yūsuf bin Aḥmad bin Karaka, on the authority of Abū Yaqub Isḥāq bin Ibrāhīm who was in Egypt, on the authority of Abd Al-A'la bin Hammad, on the authority of Bishr bin Mansour, on the authority of ʻUmar bin Nabhan, on the authority of Jaber bin ʻAbdullāh, on the authority of the Prophet (PBUH) who said: **((There are three things, if anyone observe them with faith, he will enter Paradise through any of its doors which he would like and he will be married from houris whom he would like; if he pays a hidden debt, pardons his killer, and recites ten times after every prescribed prayers** Say, ⌜O Prophet,⌝ ﴿He is Allah—One ⌜and Indivisible⌝﴾ [Qur'an 112:1], Abū Bakr said: or one of them, O Messenger of Allah. He said: ((or one of them)) [(2)].

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(1) **[1291] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is da'if (weak) due to ʻUmarn and Muḥammad Al-Qadi about whom no critisim or praise raised.

The authentication of Hadith:
- It was reported by Saʻīd bin Manṣūr in ((Sunan)) 4/1495 (762), and Ibn Abi Shaybah in ((Al-Musannaf)) 2/133 (1861), and Abū Ya'la in ((Musnad)) 12/284 (6869), and At-Ṭabarī in ((Jāmiʻ al-Bayān)) 6/262, all of them reported with the narration of Sufyān on the authority of Imran.

(2) **[1292] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is da'if (weak) ʻAbdullāh bin Youssef, and Ibn Karka about whom no critisim or praise raised, and ʻUmar is da'if (weak).

Other scholars stated: it refers to who wounds the other and the murderer i.e., if the victim pardoned the perpetrator, then his forgiveness is an atonement for the sin of the perpetrator. Accordingly he will not be held accountable in the Hereafter as well as the retribution is also an expiation for the perpetrator. As for the reward of the one who forgives out of charity, it is up to Allah, as Allah Almighty said: ﴿But whoever pardons and seeks reconciliation, then their reward is with Allah﴾ [Qur'an 42:40], Ibrāhīm, Mujāhid , and Zaid bin Aslam who narrated on the authority of Ibn 'Abbās. Clearly, the first statement is closer to reason; if the victim forgives the perpetrator, he may not repent of his act, so in that case (it is not atonement for him), since it is referred by the recitation of Ubayy (so whoever gives it in charity, it will be atonement for him).

﴿…And those who do not judge by what Allah has revealed are ˹truly˺ the wrongdoers.﴾

[Qur'an 5:46]: ﴿ Then in the footsteps of the prophets…﴾ the footsteps of the prophets who were subject to the Torah and upon which they judge. ﴿… We sent Jesus, son of Mary, confirming the Torah revealed before him. And We gave him the Gospel containing guidance and light and confirming what was revealed in the Torah—a guide and a lesson to the God-fearing.﴾

[Qur'an 5:47]: ﴿ So let the people of the Gospel judge by what Allah has revealed in it…﴾ the letters lam and meem are in the jussive case according to the majority of the reciters. However, Yaḥyá bin Wathab, Al-A'mash, and Hamzah recited lam with kasra and meem with fatha which means walikaiyaḥkum (in order to judge).

Muqatil bin Hayyan: Allah commanded the rabbis and scholars to judge by what is mentioned in the Torah. Additionally, He commanded the priests

The authentication of Hadith:

- It was reported by At-Ṭabarānī in ((Al-Du'a)) (pg. 212) (673), and in ((Al-Mu'jam Al-Awsat)) 3/347 (3361), and Abū Naim in ((Hiliyat Al-Awliya')) 6/243 with the narration of Bishr, on the authority of 'Umar, on the authority of Abi Shaddad, on the authority of Jābir, and Abū Shaddad is unknown and he was not mentioned in the author's chain of narrators, so perhaps he was missed.

and monks to judge by what is in the Gospel, then they disbelieved and lied about Muḥammad, and said: Ezra is the son of God, and the Messiah is the son of God.

﴿…And those who do not judge by what Allah has revealed are ˹truly˺ the rebellious﴾: the rebellious is the real disobedient, and Ibn Zayd said: the liars, as He said: ﴿… if an evildoer brings you any news…﴾[Qur'an 49:6].

[Qur'an 5:48]: ﴿ We have revealed to you ˹O Prophet˺ this Book…﴾ O Muḥammad,﴿… with the truth, as a confirmation of previous Scriptures… ﴾: the Books, ﴿…and a supreme authority on them…﴾: you were watching over it and testifying to it, As-Suddi and Al- Kisā'ī said, and Al-Walbi narrated it on the authority of Ibn ʿAbbās.

The poet said:

The Book is witness for our Prophet, and the truth is known for people of reason

Sa'īd bin Jubair, and Abū ʿUbaida: he is entrusted with it, narrated by Abū Isḥāq on the authority of Al-Tamimi, on the authority of Ibn ʿAbbās.

Al-Ḥasan : he is devoted to it, narrated by Al-'Awfi on the authority of Ibn ʿAbbās.

As for the meaning of the guardianship of the Qur'an, Ibn Juraij said: The Qur'an is a guardian over the previous Books, i.e. when the People of the Book were told about a matter mentioned in their Book, they believed it if it was in the Qur'an, otherwise, they denied it. The origin of this word is muhaymin, since the hamza was turned into haa, likewise, Araqtu and haraqtu (I spilled the water), abriya and hbriya (scurf), ayhat and hayhat (how impossible), and eyaka and hyaka (you); it is based on Amin (honest) such as biṭar (practice veterinary), mubaiṭer (farrier) derived from biṭar (veterinarian), Al-Nabigha Al-Dhubyanisaid:

The farrier pierced it to treat it for the disease of humerus.

Ad- Ḍaḥḥāk said: it means judge.

‘Ikrimah: guider.

Ibn Zaid: reliable.

Al-Khalīl: a watcher and guardian.

It is said: So-and-so has watched such-and-such, if he is a guardian over it and protected it.

[1293] I heard Abū Al-Qāsim Al-Habibi say: I heard Abū Manṣūr Muḥammad bin Aḥmad bin Manṣūr Al-Busti say: I heard Abū ‘Umar Muḥammad bin Abdul Wahid, the linguist, say:

The Arabs say haymana and yuhaymin (to guard it), if the bird flies around its nest and flaps over its chick to protect it, further, they also say it is muhaymin, if the bird spreads its wings and covers its eggs and its chick. Likewise, Allah, Glory be to Him is described as Al Muhaymin (The Guardian, the Preserver, and the Merciful Watcher) and I read some books mentioned that it was originally Hebrew word, then it was Arabicized [1].

Mujāhid and Ibn Muhaisin recited (wamahayminan) with fatha on the meem, for it is the object.

﴿…So judge between them…﴾: O Muḥammad, judge between the People of the Scripture , if they take their cases before you, ﴿… by what Allah has revealed﴾: the Qur’an,﴿… and do not follow their desires over the truth that has come to you. To each of you We have ordained a code of law and a way of life…﴾: a clear path and law. The plural form of shir’ʿa is Shar’a, and everything that has been directed is shir’ʿa and Shir’a, as well as the Sharia and mashr’a means water hole, from which the word sharai’ (the laws of Islam) is derived, for Muslims are directed to follow them. It is also said: they are shari’ alike, if they begin to do so and so with equal performance.

(1) **[1293] The assessment of the reliability of the chain of transmitters:**
- Al-Habibi was said: Al-Ḥākim accused him of lying, and his sheikh is majuhl (unknown).

The authentication of Hadith:
- It was not found.

Additionally, min'hājan, alman'haj and alnahj means the clear and manifest path, Al Rajis said:

Whoever is in doubt, this is thirst-quenching water and a clear path.

The scholars: He refers to all people of different sects, as Allah Almighty made for every sect a law and path. To illustrate, the people of the Torah have their own laws, the people of the Gospel have their own laws, and the people of Qur'an have their own laws, in which Allah prescribed the lawful and the unlawful, since the religion is one, but the laws are different.

﴿…If Allah had willed, He would have made you …﴾: He created all of you, ﴿… one community…﴾: sharing and following the same laws, ﴿… but His Will is to test you…﴾: to see who follows the laws, surely He alone knows the best, ﴿…with what He has given ˹each of˺ you…﴾: it refers to the Books and laws, then He separated you one from the other in order to see who among you is obedient and who is disobedient, ﴿… So compete with one another in doing good…﴾: So vie with one another in good works, strive hastily thereunto, ﴿… To Allah you will all return, then He will inform you ˹of the truth˺ regarding your differences.﴾

[Qur'an 5:49]: ﴿ And judge between them ˹O Prophet˺ by what Allah has revealed, and do not follow their desires. And beware, so they do not lure you away from some of what Allah has revealed to you…﴾

Ibn 'Abbās said: K'ab bin 'Usayd, 'Abdullāh bin ṣurya, and Shas bin Qais said to each other: let's go to Muḥammad, so that we may tempt him against his religion. So they came to him and said: O Muḥammad [461] you have known that we are the rabbis and nobles of the Jews, and if we follow you, the Jews directly follow us without contradiction. There is a dispute between us and our people, and we complain them to you, so judge for us against them, in return we will believe and follow you, but the Messenger of Allah (PBUH) refused, hence Allah revealed this verse about them.

﴿…If they turn away ˹from Allah's judgment˺,﴾: from faith and the judgment revealed in Qur'an, ﴿… then know that it is Allah's Will to repay them for some of their sins…﴾: know that their turning away is for Allah

desires to smite them with punishment in this world, for some of their sins, which they have committed, ﴿… and that many people…﴾: it refers to the Jews, ﴿… are indeed rebellious.﴾

[Qur'an 5:50]: ﴿Is it the judgment of ˹pre-Islamic˺ ignorance they seek?﴾ the scholars of Ash-sham recited it with Taa, and the rest recited it with yaa. ﴿… Who could be a better judge than Allah for people of sure faith?﴾

[Qur'an 5:51]: ﴿ O believers! Take neither Jews nor Christians as guardians…﴾ They debated about the reason for the revelation– though its law is generally for all believers - Al-'Awfi and Al- Zahrī said: When the polytheists of Badr were defeated, the Muslims said to their Jewish friends: embrace Islam before you suffer as the Quraish suffered on a day like Badr. Mālik bin ṣaif said: should not you deceive yourselves (taking pride) for you had killed a few persons of the Quariash who were inexperienced and did not know how to fight? As for us, if we decided to gather against you, you would not have had a hand in fighting us.

Then, 'Ubada b. as-Samit Al-Khazraji came to the Messenger of Allah (PBUH) and said: O Messenger of Allah, I have a number of Jewish allies, who are strong, fierce, and powerful with many weapons. I stand acquitted before Allah and His Messenger that I took them as guardians and I disavowed the guardianship of the Jews, and there is no guardian for me except Allah and His Messenger. 'Abdullāh bin Ubayy said: But I do not disavow the guardianship of the Jews because I fear a turn of fortune will strike us, and I need them.

The Messenger of Allah (PBUH) said: **((O Abu'l-Hubab, you withheld the guardianship of the Jews other than 'Ubada b. as-Samit, so you get lower than that)).** He said: I accepted, then, Allah revealed this verse.

As-Suddi said: When the battle of Uhud was severe against a group of people, and they feared that the infidels might attack them again, a Muslim man said: As for me, I will join the guardianship of this Jew to seek security, for I am afraid that the Jews will strike us. Another man said, (As for me, I will take the Christian, who lives in Syria, as guardian. Then, Allah revealed this verse, forbidding them.

I'krimah also said: It was revealed about Abū Lubabah Bashir bin 'Abdul-Mundhir, when he said to the Banu Qurayzah -after they were satisfied with Sa'd's judgment-: It is the slaughter.

﴿…they are guardians of each other…﴾ they are united in aid and victory, and their hand is one against Muslims. ﴿…Whoever does so …﴾: whoever approves of their religion and supports them, ﴿… will be counted as one of them...﴾. Ibn Sirin was asked about a man who sells his house to a Christian, then they consider it as a pledge of allegiance, so he recited this verse,﴿… Surely Allah does not guide the wrongdoing people.﴾

[Qur'an5:52]: ﴿You see those with sickness in their hearts…﴾ He refers to 'Abdullāh b. Ubayy and his hypocrite companions who were loyal to the Jews, making friends with them, and asking their advices. ﴿… racing for their guardianship…﴾: it means to affiliate with them, ﴿… saying ˹in justification˺, ﴿We fear a turn of fortune will strike us ﴾: it means we fear that time will bring round against us, then we become in need of their support, so we seek their guardianship, Alragis said:

We protect you from the destiny and the turn of fortune

﴿… But perhaps Allah will bring about ˹your˺ victory…﴾: it refers to His judgment or the victory, while As-Sadi said: it means the conquest of Mecca.

﴿… or another favour…﴾: His punishment, ﴿… by His command, and they…﴾: these hypocrites, ﴿… will regret what they have hidden in their hearts.﴾

﴿and...﴾: At that time

[Qur'an 5:53]: ﴿ ˹Only then,˺ the believers will ask ˹one another˺...﴾

The reciters debated; the scholars of Kufa recited, wayaqūlu (and they says) with the waw, and the verb in the nominative case for the waw is continuation letter. On the other hand the scholars of Basra recited it in the accusative case as they consider the waw here as a conjunction letter, so it is conjoined to ﴿…will bring about…﴾. As for the rest of the reciters, they recited it with the lam in the nominative case and the wāw is deleted, likewise it is mentioned in the scholars of Al-'Aliyah's copy of the Holy Qur'an.

…﴿Are these the ones who swore solemn oaths by Allah that they were with you?﴿…﴾ Allah the Almighty replied: ﴿… Their deeds have been in vain, so they have become losers.﴾

[Qur'an 5:54]: ﴿ O believers! Whoever among you abandons…﴾ the people of Medina and ash-Sham recited yartadda (abandons) with separation [of the two dāl letters], ﴿… among you abandons their faith…﴾: who turns back from his religion and to disbelief; it is a proof of the inimitability of the Qur'an and the Messenger of Allah (PBUH). He told about their apostasy, and some of them apostatized upon the death of the Prophet (PBUHO), as it was unseen and what Allah knew would happen after a while.

The people of apostasy were eleven, three were during the era of the Messenger of Allah (PBUH) at the end of his life, and seven persons were in the era of Abū Bakr, and one was in the era of ʻUmar.

As for the three who were at the time of the Messenger of Allah (PBUH) they were the Banu Madhij, and their leader with head-covering, ʻAbhala bin Ka'b Al-'Ansi, who nicknamed Al-Aswad. He also was a soothsayer, and prophesied about Yemen; the Messenger of Allah (PBUH) appointed Badhan to Yemen in all its areas, who was the first of the non-Arab kings to embrace Islam, and the first emir of the country of Yemen in Islam, then he died. Thus, the Messenger of Allah (PBUH) appointed Badhan's son, Shahr, until Al-Aswad Al-'Ansi killed him, married his wife, Azaz, and took over the country of Yemen from which he expelled the workers of the Messenger of Allah (PBUH).

Hence, the Messenger of Allah (PBUH) wrote to Mu'adh bin Jabal and the Muslims who were under his control, and commanded them to urge the people to adhere to their religion, to wage the war against Al-Aswad, either by over-powering, or by fighting. Moreover, he (PBUH) wrote the like to five of the leaders of Yemen: ʻAamer bin Shahr, Dhi Zud, Dhi Mahran, Dhul Kela'a, and Dhulim, and they did so, and fought him, until Allah destroyed him at the hands of Fayrouz Al Daylami while he was on his bed.

Abi ʻAmrah said: the Prophet (PBUH) was told the news of the Heaven at the night when Al-'Ansi was killed, so the Messenger of Allah (PBUH) said: **((Al-Aswad was killed yesterday, he was killed by a blessed man))** he was asked: Who is he? He replied: **((Fayrouz, Fayrouz won)).** Thus, he (PBUH) gives good tidings to his companions today about the death of Al-Aswad. On the following day, the Messenger of Allah (PBUH) died, and the news of the death of Al-'Ansi came to Medina at the end of the month of Rabi` Al-Awwal, after Osama left. It was the first conquest for Abū Bakr, May God be pleased with him.

The second group was Banu Hanifa from Al-Yamamah, and their leader, Musailama Al-Kadhdhab (i.e. the liar), who claimed during the life of the Messenger of Allah (PBUH), at the end of the tenth year, that he had partnered the prophecy with Muḥammad, and wrote to the Messenger of Allah (PBUH): From Musailama, the Messenger of Allah, to Muḥammad, the Messenger of Allah…and thereafter:

The half of the earth is for me, and the other half is for you.

Then, he sent two men of his companions to convey that letter: Al-Rahal bin Nahshal and Al-Muhkam bin At-Tufail, and they were among the masters of the people of Al-Yamama. The Messenger of Allah (PBUH) asked them: **((do you testify that Musailama is God's Messenger?))** they said: yes, so he (PBUH) said: **((I swear by Allah that were it not that messengers are not killed, I would cut off your heads.))** Then he replied: **((From Muḥammad, the Messenger of Allah, to Musailama the liar… and thereafter: the earth belongs to Allah alone. He grants it to whoever He chooses of His servants. The ultimate outcome belongs only to the righteous)).**

Afterwards, the Messenger of Allah (PBUH) fell ill and died, and Musailama increasingly appeared in Yamama, day by day, so Abū Bakr sent Khālid bin Al-Walid with a large army, and God destroyed him at the hands of Wahshi, the servant of Mut'im bin ʻUday, who killed Hamza bin ʻAbd Al-Muṭṭalib after a fierce war. Whereas Wahshi used to say: I killed the best of people in the era of ignorance, and killed the worst of people in Islam.

The third group is Banu Asad, and their leader is Tulayha bin Khuwaylid, and he was the last to apostate and claim prophethood during the life of the Messenger of Allah (PBUH). He also was the first to be fought after the death of the Messenger of Allah (PBUH) among the people of apostasy; he camped in Sumaira, and his claims got out, so Abū Bakr sent Khālid bin Al-Walid, and Khālid defeated them after a fierce fight. However, Tulayha disappeared, fleeing towards Ash-Sham, then he sought refuge with the Banu Jaffna, and they accepted. Afterwards, he embraced Islam, and his Islam became perfect. Here are the three who apostatized during the reign of the Messenger of Allah (PBUH).

As for the seven who apostatized after the death of the Messenger of Allah (PBUH) in the caliphate of Abū Bakr, when the Messenger of Allah (PBUH) died, the Jews and Christians maliciously rejoiced, the hypocrisy began to be appeared by those who were hiding it, the people threw a wobbly, the gossip abounded, and the Arabs turned back. Fazara apostatized and ʻUyaynah bin Hiṣn bin Badr headed them, Ghatfan apostatized, and they were commanded by Qurrah bin Salamah Al-Qushayri, Banu Sulaym also apostatized, and Al-Fuja'a bin Abd Yalīl led them, and Banu Yarbu'a apostatized, and headed by Mālik bin Nuwayrah. Moreover, another group of Banu Tamim apostatized, and appointed a woman, called Sajjah bint Al-Mundhir, who claimed prophethood, and she married Musailama the liar. Furthermore, Kinda apostatized, and headed by Al-Ash'ath bin Qais, and Banu Bakr bin Wael, in Bahrain, apostatized and led by Al-Hatham bin Zaid, however, Allah protect the Muslims against these apostates, and He granted His religion the victory at the hands of Abū Bakr, may God be pleased with him.

As for the one who was in the era of ʻUmar bin Al- Khiṭāb, may God be pleased with him, it was Jabala bin Ayham Al-GḤasan i and his companions. Clearly, the people of apostasy's stories are well-known and recoded in the histories, and they are long to be mentioned.

﴿… Allah will replace them with others who love Him and are loved by Him…﴾: ʻAlī bin Abi Ṭālib, Al- Ḥasan and Qtādh said: They are Abū Bakr and his companions.

Mujāhid : it refers to the people of Yemen.

Ayyad bin Ghanem Al-'Ash'ari said: When this verse was revealed, the Messenger of Allah (PBUH) gestured to Abū Mūsá Al-Ash'ari and said: **((They are the people of this)).**

The Messenger of Allah (PBUH) said: **((The people of Yemen have come to you. They are weaker in heart and softer in understanding, faith is Yemeni and wisdom is Yemeni.))**

Al- Kalbī: They are some parts in Yemen, two thousand from Nakha', five thousand from Kinda and Bagila, and three thousand from a mixed group of people, so they fought for the sake of Allah in Al-Qadisiyyah.

As-Suddi: They are the Ansar.

It was narrated that the Messenger of Allah (PBUH) was asked about this verse, so he struck his hand on the shoulder of Salman Al-Farsi and said: **((This, and his family)),** then he said: **((If religion were tied to the Pleiades, men from the people of Persia would reach it)).**

﴿…They will be humble with the believers…﴾: humble, sympathetic, towards believers as He said: ﴿And be humble with them out of mercy…﴾ [Qur'an 17:24] as it was said: It is derived from humiliation, such as; beast is described as dhalul (obedient) or they are humble means they are lowly with others. Likewise Allah said: ﴿ The ˹true˺ servants of the Most Compassionate are those who walk on the earth humbly…﴾[Qur'an 25:63]

﴿…but firm towards the disbelievers…﴾: stern and severe towards disbelievers, as the Arabs say: 'Aza janibahu (he became powerful, and Ibn Mas'ud recited: (They will be humble with the believers, but coarse towards the disbelievers) in the accusative case for being in the hal (circumstantial adverb) position.

'Aṭā' said: {Humble with the believers} like a father with his son, and a master with his slave, {but firm towards the disbelievers} like a lion towards its prey, and similar to this verse: ﴿…And those with him are firm with the disbelievers1 and compassionate with one another…﴾ [Qur'an 48:29]

﴿… Struggling in the Way of Allah; fearing no blame from anyone. This is the favour of Allah. He grants it to whoever He wills. And Allah is All-Bountiful, All-Knowing.﴾

[1294] ʻAbdullāh bin Hamid bin Muḥammad reported to us on the authority of Aḥmad bin Muḥammad bin Al-Ḥasan , on the authority of Muḥammad bin Yaḥyá, on the authority of Aḥmad bin Shabib, on the authority of Ubayy, on the authority of Yūnus, on the authority of Ibn Shihab, on the authority of Ibn Al-Musayyib, on the authority of Abū Hurairah: that he narrated that the Messenger of Allah (PBUH) said: **((On the Day of Resurrection a group of companions will come to me, but will be driven away from the Lake-Fount, and I will say, 'O Lord (those are) my companions!' It will be said, 'You have no knowledge as to what they innovated after you left; they turned apostate as renegades (reverted from Islam).))** [(1)].

[Qur'an 5:55]: ﴿ Your only guardians are Allah, His Messenger, and fellow believers—who establish prayer and pay alms-tax with humility.﴾

[1295] Ibn Fnjwyh reported to us on the authority of Aḥmad bin Ja'far bin Hamdan bin Mālik Al-Qati'i on the authority of Bishr bin Mūsá Al-Asadi on the authority of Ismail bin Khalīl Al-Kufi on the authority of Salama bin Raja', on the authority of Salama bin Sabour who said: I heard ʻAtiya Al-Awfi

(1) **[1294] The assessment of the reliability of the chain of transmitters:**
- No critisim or praise raised about the Sheikh of the compiler, and there is another narration reported on the authority of Yūnus on the authority of Az-Zuhri, but the hadith is sahih (authentic) as follows.

The authentication of Hadith:
- It was reported by Al-Bukhārī in the book To make the Heart Tender (Ar-Riqaq), Chapter: Regarding Al-Haud (6586) with the narration of Az-Zuhri, on the authority of Saʻīd, on the authority of Abū Hurairah.
- It was also reported by Muslim, The Book of Virtues, Chapter: When Allah Wants To Show Mercy To A Nation, He takes Their Prophet Before Them (2290),i.e. the hadith of Sahl bin Sa'd, and Aḥmad in ((Al-Musnad)) 3/28 (112) with the narration of the hadith of Abū Saʻīd. As it is mentioned, it is reported on the authority of Ibn Mas'ud and Anas, Jābir bin Samra, Ibn ʻAbbās, ʻAbdullāh bin ʻAmr, and others, and it is Mutawatir (successively narrated) hadith. See: ((The Scattered Flowers)) by Al-Suyuti (p. 148).

narrated that Ibn ʿAbbās said: ʿAbdullāh b. Ubayy b. Salul embraced Islam, then said: there is an alliance between me, Qurayza and Al-Nadir, and I am afraid of a turn of fortune, so he apostatized(1).

ʿUbadah bin As-Samit said: I am free from the alliance of Qurayza and Al-Nadir and I seek the guardianship of Allah and His Messenger. Hence, Allah revealed: ﴿O believers! Take neither Jews nor Christians as guardians…﴾ to ﴿… You see those with sickness in their hearts…﴾: referring to ʿAbdullāh b. Ubayy b. Salul, to His saying: ﴿…Your only guardians are Allah, His Messenger, and fellow believers…﴾: referring to ʿUbadah bin As-Samit and the companions of the Messenger of Allah (PBUH); then He said: ﴿ Had they believed in Allah, the Prophet, and what has been revealed to him, they would have never taken those ˹pagans˺ as allies. But most of them are rebellious.﴾ [Qur'an 5:81].

Some scholars said: When the Messenger of Allah (PBUH) wanted to kill the Jews of Banu Qainuqa when they broke the covenant, and they were allies of ʿAbdullāh b. Ubayy, Sa'd b. ʿUbadah, and ʿUbadah b. Al-Samit. As for ʿAbdullāh b. Ubayy, he felt it very hard for him, and said: Three hundred knights in armor, and four hundred knights in armor prevented me from the black and the red, so how I let you eradicate them in one raid.

As for Sa`d and ʿUbada, they said: We stand acquitted before Allah and His Messenger on their alliance and covenant, so Allah revealed this verse.

Jābir b. ʿAbdullāh said: ʿAbdullāh b. Salam came to the Prophet (PBUH) and said: O Messenger of Allah, our people, Banu Qurayzah and An-Naḍir, have abandoned and left us, and they swore not to sit with us, and we cannot sit with your companions due to the far distance of the houses. Further, he complained about the harm he faced at the hands of the Jews, so this verse

(1) **[1295] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is da'if (weak), for Salama bin Raja, Ibn Sabur, and Al-ʿAwfi's narrations are da'if.

The authentication of Hadith:
- It was reported by At-Ṭabarī in ((Jāmiʿ al-Bayān)) 6/275, 288 on the authority of ʿAttia, and 6/275 on the authority of AZ-Zuhri.

was revealed, and the Messenger of Allah (PBUH) recited it to him, hence he said: We accept Allah and His Messenger, and with the believers as guardians.

Based on this interpretation, ﴿…with humility﴾: it refers to the voluntary prayer at night and day, Ibn ʻAbbās said. As-Suddi, ʻUtbah b. Abi Hakim, and Gh'Alīb b. ʻUbaidullah said this verse: ﴿Your only guardians are Allah, His Messenger, and fellow believers—who establish prayer and pay alms-tax with humility﴾ refers to ʻAlī b. Abi Ṭālib, when a beggar came to him while he was kneeling in the mosque, he gave him his ring.

[1296] Abū Al-Ḥasan Muḥammad bin Al-Qāsim bin Aḥmad Al-Faqih reported to us on the authority of Abū Muḥammad ʻAbdullāh bin Aḥmad Al-Sha'rani, on the authority of Abū ʻAlī Aḥmad bin ʻAlī bin Razin, on the authority of Al-Muzaffar bin Al-Ḥasan Al-Ansari, on the authority of Al-Sindi bin ʻAlī Al-Warraq, on the authority of Yaḥyá bin Abdul-Hamid Al-Hammani, on the authority of Qais bin Al-Rabi', on the authority of Al'ʻmsh, on the authority of ʻAbaya bin Al-Rabi', who said: while ʻAbdullāh bin ʻAbbās was narrating on the edge of Zamzam, and said: The Messenger of Allah (PBUH) said, a man came with a turban, and Ibn ʻAbbās stopped to say [The Messenger of Allah (PBUH) said], that is why the man said: The Messenger of Allah (PBUH) said. Ibn ʻAbbās asked him: by God, who are you? He said: he took off the turban and said: O people, whoever knows me, he truly knows me, and whoever does not know me, I am Jundub bin Junadah Al-Badri Abū Dhar Al-Ghafari. I heard the Prophet (PBUH) say these two, otherwise I would be deaf, and I saw him with these two, otherwise I would be blind. He says: ʻAlī is the leader of the righteous, and the killer of the infidels, whoever supports him, is victorious, and whoever forsakes him, is forsaken. One day, I performed the noon prayer with the Messenger of Allah (PBUH) while a beggar came in the mosque, but no one gave him anything, so the beggar raised his hand up to the sky and said: O Allah, I bear witness that I asked in the mosque of the Messenger of Allah (PBUH), but no one gave me anything. At that moment, ʻAlī was bowing, then he twisted his little finger in his right hand where he used to wear a ring. The beggar came closer to him and took the ring,

and that was in front of the Prophet (PBUH). When the Prophet completed his prayer, he raised his head up to the sky, and said: ((O Allah, my brother Mūsá prayed: (My Lord! Uplift my heart for me, make my task easy, and remove the impediment from my tongue so people may understand my speech, and grant me a helper from my family, Aaron, my brother. Strengthen me through him, and let him share my task) then You responded him through Qur'an: Allah responded, ﴿We will assist you with your brother and grant you both authority, so they cannot harm you. With Our signs﴾ [Qur'an 28:35]. ((O Allah, I am Muḥammad, Your prophet and Your purified servant, O Allah uplift my heart for me, make my task easy, and grant me a helper from my family, ʻAlī, through whom strengthen me)).

Abū Dhar said: By Allah, before the Messenger of Allah complete his words, Gabriel descended upon him, and said: O Muḥammad, recite. He said: what should I recite? He said: recite: ﴿Your only guardians are Allah, His Messenger, and fellow believers—who establish prayer and pay alms-tax with humility.﴾ (1)

[1297] I heard Abū Manṣūr Al-Hamshathi say: Muḥammad bin ʻAbdullāh Al-Hafiz narrated on the authority of Abū Al- Ḥasan ʻAlī bin Al- Ḥasan, on the authority of Abū Hamid Muḥammad bin Hārūn Al-Hadrami, on the authority of Muḥammad bin Manṣūr Al-Tusi, on the authority of Aḥmad bin Ḥanbal, he said: None of the companions of the Messenger of Allah (PBUH) was granted such virtues as ʻAlī bin Abi Ṭālib was granted (2).

[1298] Ibn Fnjwyh reported to us it was narrated on the authority of ʻUmar

(1) **[1296] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is Hālik (broken), including unknown and da'if (weak) transmitters.

The authentication of Hadith:
- It was not found.

(2) **[1297] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission of the compiler is da'if (weak), due to including Abi Al-Ḥasan Al-Qadi.

The authentication of Hadith:
- The hadith was reported by Al-Ḥākim in ((Al-Mustadrak)) 3/107-108, with the narration of Ibn ʻAsaker in ((Tarikh Dimashq)) 42/418, and Al- Dhahabī also mentioned it in ((Tarikh Al-Islam)) 3/638.

b. Al- Khiṭāb, on the authority of Ibrāhīm bin Sahlawayh, on the authority of Muḥammad bin Abi Raja' Al-'Abadani, on the authority of 'Umar bin Ibrāhīm, on the authority of Al-Mubarak bin Sa'īd and 'Ammar bin Muḥammad, on the authority of Sufyān, on the authority of his father, on the authority of 'Ikrimah, on the authority of Ibn 'Abbās, as saying: It was revealed about Abū Bakr. ﴿Your only guardians are Allah, His Messenger, and fellow believers…﴾ (1)

[1299] Al- Ḥusayn bin Muḥammad bin 'Abdullāh Al-Hafiz reported to us on the authority of Aḥmad bin Muḥammad bin Isḥāq Al-Sunni, on the authority of Hamid bin Shu'aib, on the authority of Surīj bin Yūnus, on the authority of Hushaym, on the authority of Abdul- Mālik, he said: I asked Abū J'afar about His saying: ﴿ Your only guardians are Allah, His Messenger, and fellow believers…﴾, he said: who are the believers? I responded: some stated it refers to 'Alī, he said: 'Alī is among the believers (2).

[1300] based on the narration transmitted by Hushaim, on the authority of Juwaybir, on the authority of Ad- Ḍaḥḥāk, about Allah's saying: ﴿Your only guardians are Allah, His Messenger, and fellow believers…﴾ (3)

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(1) **[1298] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is da'if (weak), due to including the sheikh of the compiler and Al-'Abadani, about whom no critisim nor praise was raised. It also includes transmitter who were not found, such as Al-Amreen and Ibn Sahlawayh.

The authentication of Hadith:
- It was not found.

(2) **[1299] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission includes Abdul Mālik who is saduq (truthful) but telling defected traditions and Hashim reported Tadlees (concealment of a narrator's defects or weaknesses) a lot.

The authentication of Hadith:
- It was reported by At-Ṭabarī in ((Jāmi' al-Bayān)) 6/288, Ibn Abi Ḥātim in ((Interpretation of the Great Qur'an)) 4/1162 (6547), and Abū Na'īm in ((Hilyat Al-Awliya)) 3/185 on the authority of Abdul- Mālik, on the authority of Abi Ja'far.

(3) **[1300] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission includes Jubair whose narration is da'if (weak).

The authentication of Hadith:
- It was mentioned by Al-Baghawi mentioned in ((Maalim Al-Tanzil)) 3/73.

[Qur'an 5:56]: ﴿Whoever allies themselves with Allah, His Messenger, and fellow believers, then it is certainly Allah's party…﴾Allah's allies and followers, ﴿… that will prevail.﴾ Al Rajis said:

How can I be weakened, while Bilal is my party?

My party: my ally.

[Qur'an 57 :5]: ﴿O believers! Do not seek the guardianship of those given the Scripture before you and the disbelievers who have made your faith …﴾

Ibn 'Abbās said: Rifa'a bin Zaid bin Al-Tabūt and Suwayd bin Al-Ḥārith had declared Islam [468], then he became a hypocrite whereas, Muslim men used to make friends with them. Thus, Allah revealed: ﴿O believers! Do not seek the guardianship of those given the Scripture before you and the disbelievers who have made your faith…﴾

﴿… a mockery and amusement…﴾: with their tongues in words, and they conceal disbelief in their hearts, there is a similar verse: ﴿…But when alone with their evil associates they say, ﴿We are definitely with you; we were only mocking.﴾ [Qur'an 2:14]

﴿…those given the Scripture before you…﴾: referring to the Jews, ﴿… and the disbelievers…﴾: A group of reciters of Hijaz and Basra recited the rā in the genitive case, Al- Kisā'ī chose, for it is conjoined to: ﴿… those given the Scripture before you…﴾: among the disbelievers, it is also the recitation of Ubayy bin Ka'b, the rest of the reciters chose the accusative case, for it is conjoined to ﴿… who have made your faith…﴾, i.e., do not take the disbelievers as patrons, ﴿… And be mindful of Allah if you are ˹truly˺ believers.﴾

[Qur'an 5:58]: ﴿When you call to prayer, they mock it in amusement. This is because they are a people without understanding.﴾

Al- Kalbī: The caller of the Messenger of Allah (PBUH), when he called for prayer, and the Muslims began to stand up for it, the Jews said: They stood up, no they did not, they performed prayer, no they did not, they bowed, no they did not, and they prostrated, no they did not. That was in mockery such as a game, laughing at it, so Allah Almighty revealed this verse.

As-Suddi: It was revealed about a Christian man in Medina, when he heard the caller to prayer, saying: I testify that Muḥammad is the Messenger of Allah, he said: May God burn the liar. One day, his servant entered his house holding a fire, and he was awake while his family was not. Then, a spark flew in the house, which burned the house, and he and his family were burned as well.

Others stated: When the disbelievers heard the call to prayer, they envied the Messenger of Allah (PBUH) and the Muslims, then they came to the Messenger of Allah (PBUH) and said: O Muḥammad, you have innovated something of which we have never heard in the past nations. So, if you claim to be a prophet, you contradict the prophets' path before you in this call to prayer. If it was good, the prophets and messengers before you would have been the first to do so. From where did you invent a scream like a goat's screaming sound, how is ugly and boring sound, and what is more imperishable than a matter? Then God Almighty revealed this verse, as well as ﴿and whose words are better than someone who calls ˹others˺ to Allah﴾ [Qur'an 41:33]was revealed.

How the Adhan (the call) to prayer started:

[1301] Abū Al- Ḥusayn Aḥmad bin Muḥammad bin ʿUmar reported my recitation to him, in the year three hundred and eighty-nine, on the authority of Abū Al-'Abbās Muḥammad bin Isḥāq Al-Sarraj who transmitted a recitation to him in the year three hundred and twelve, on the authority of Ziyad bin Ayyūb and Abū Bakr bin Ubayy, on the authority of Hajjaj bin Muḥammad, on the authority of Ibn Juraij, on the authority of Nafi', on the authority of Ibn ʿUmar.

[1302] Abū Al- Ḥusayn reported to us on the authority of, Abū Al-'Abbās Al-Sarraj, on the authority of Muḥammad bin Sahl bin ʿAskar, on the authority of Abū Sa'īd Al-Haddad, on the authority of Khālid bin ʿAbdullāh Al-Wasiti, on the authority of ʿAbd-al-Raḥmān bin Isḥāq, on the authority of Al- Zahrī, on the authority of Salem, on the authority of his father.

[1303] He said: I was narrated on the authority of Al- Ḥasan bin Sufyān, on the authority of Ismail bin ʿUbaid Al-Harrani, on the authority of

Muḥammad bin Salama, on the authority of Muḥammad bin Isḥāq, on the authority of Muḥammad bin Ibrāhīm, on the authority of Muḥammad bin ʻAbdullāh bin Zaid Al-Ansari, on the authority of his father who said: When the Muslims came to Medina, they used to meet and strive the time to pray, as they were not called, so they talked about that. Hence, the Messenger of Allah (PBUH) consulted the people as to how he could call them to the prayer. They suggested: a flag may be fixed over the mosque at the time praying, when they see it, they should tell one another. He (PBUH) didn't like it. It was suggested to light a fire and other suggested a horn like of the Jews but he disliked that because of the Jews.

Then they suggested a bell but he disliked that because of the Christians, but they agreed on it, and he ordered the bell to be carved. ʻAbdullāh bin Zaid said: That night I saw a man in a dream wearing two green garments, carrying a bell, so I said: O slave of Allah, will you sell the bell?' He said; 'What will you do with it?' I said, 'I will call (the people) to prayer.' He said, 'Shall I not tell you of something better than that?' I said, 'What is it?' he said, 'Say: Allahu Akbar Allahu Akbar… until the end of the call (Allah is The Most Great, Allah is The Most Great…) Then he did not go far and said: When the prayer is established, say: Allah is The Most Great, Allah is The Most Great and he described the Iqamah to him separately. He said: When I awoke, I came to the Prophet (PBUH), to inform him, then he said: ((Indeed this dream is true. So go to Bilal, for he has a better and louder voice than you)). He said: So we went out with Bilal to the mosque, and I started teaching him the words and he was calling them out. ʻUmar Al- Khiṭāb heard the voice and came out dragging his Izar saying: O I saw the same (dream) as him. The Prophet (PBUH) rejoiced and said: **((To Allah is the praise, so that confirms it even more.))** [1]

(1) **[1301-1303] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is sahih (authentic) due to Ibn Isḥāq.

The authentication of Hadith:
- It was reported by Al-Bukhārī in the book of the Adhan (The Call to Prayer), Chapter: How The Adhan Began (604), Muslim, the book of Prayers, Chapter: The

Abū Al-Zahriyyah narrated, on the authority of Abū Shajara, who said: the Messenger of Allah (PBUH) said: **((The first to call to prayer in the sky was Gabriel, and ʻUmar b. Al- Khiṭāb heard him)).**

The superiority of the Adhan:

[1304] Professor Abū Al-Ḥasan Muḥammad bin Al-Qāsim Al-Farsi reported to us, about my recitation on him, on the authority of Abū ʻAbdullāh Muḥammad bin Isḥāq bin Yaḥyá, on the authority of Abiqal on the authority of Ja'far bin ʻAbdullāh bin Al-Sabah, on the authority of Abū ʻUmar Al-Douri, on the authority of Abū Ibrāhīm Al-Tarjumani, on the authority of Sa'd bin Sa'īd, on the authority of Nahshal Abi ʻAbdullāh Al-Qurashi, on the authority of Ad- Ḍaḥḥāk, on the authority of Ibn ʻAbbās, who said: The Messenger of Allah (PBUH) said: **((There are three who do not fear of the reckoning, are not frightened by the Screaming, are not grieved by the Great Fright: The memorizer of the Qur'an who acts upon it, he will come to Allah as an honorable master, the muezzin (the caller to prayer) who was calling to prayer for nine years, without taking a wage for it, and a slave who worshipped his Lord well and discharges efficiently and faithfully the duties which are assigned to him by his master))** [(1)].

Beginning Of The Adhan (377), Aḥmad in ((Al-Musnad)) 2/148 (6357), and Ibn Khuzaymah in ((Sahihah)) 1/188 (361) and others, with the narration of Ibn Juraij, on the authority of Nafi', on the authority of Ibn ʻUmar.

- It was also reported by Abū Dāwūd, The Book of Prayer (Kitab Al-Salat), Chapter: How The Adhan Is Performed (499), At-Tirmidhi, Salat (Prayer), Chapter: What Has Been Related About How the Adhan Started (189), and Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 1/390 with the narration of Ibn Isḥāq, on the authority of Muḥammad bin Ibrāhīm, on the authority of Muḥammad bin ʻAbdullāh bin Zaid, on the authority of his father.
- It is reported by Al-Bukhārī in the book of the Adhan (The Call to Prayer), Chapter: How The Adhan Began (603) on the authority of Anas, and Muslim, the book of Prayers, Chapter: The Command to say the phrases of the Adhan twice and the phrases of the iqamah once, except the phrase, (Prayer is about to begin,) which is to be said twice (378), and others.

(1) **[1304] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is very weak; Nahshal is matruk (discarded), Isḥāq bin Yaḥyá was not found, and Saadawi is da'if (weak).

The authentication of Hadith:

- It was reported by Al-Bayhaqī in ((The Branches of The Faith)) 2/555 (2702), and

[1305] Abū Al- Ḥusayn Aḥmad bin Muḥammad bin Ja'far reported to us on the authority of Abū Al-Ḥasan ʻAlī bin Muḥammad Al-Fami, on the authority of ʻAlī bin Abdel-Aziz, on the authority of ʻAmr bin ʻUthman, on the authority of Abū Tamila, on the authority of Abū Hamza, on the authority of Jaber, on the authority of Mujāhid , on the authority of Ibn ʻAbbās, he said: The Messenger of Allah (PBUH) said: **((If anyone makes the call to prayer for seven years seeking to please God, freedom from hell will be recorded for him))** [(1)]**.**

[1306] Abū Al-Ḥasan Al-Farsi reported to us on the authority of Abū Al-Ala' Aḥmad bin Muḥammad bin Kathīr, on the authority of ʻIsa bin Muḥammad bin ʻIsa, on the authority of Muḥammad bin Maslama Al-Wasiti, on the authority of Mūsá Al-Tawīl, on the authority of Anas bin Mālik, he said: The Messenger of Allah (PBUH) said: **((If anyone makes the call to prayer for a year seeking sincerely to please Allah, will be restrained on the Day of Resurrection on the gate of Paradise, it will be said to him: Intercede for whom you wish))** [(2)]**.**

As-Sahmi in ((Tarikh Jurjan)) 1/494 with the narration of Sa'd bin Sa'īd, on the authority of Nahshal, on the authority of Ad- Ḍaḥḥāk.

- There is another narration reported by Bahr Bin Kanaiz As-Saqqa, on the authority of Al-Hajjaj bin Farafsa, on the authority of Al-A'mash, on the authority of ʻAtaa, on the authority of Ibn ʻUmar, which is marfu' (raised): ((Three will be on mounds of musk on the day of resurrection, they will not be overwhelmed by grief, and they will not be frightened when people do...)) then he mentioned them. It was reported by At-Ṭabarānī in ((al-Mu'jam al-kabīr)) 12/433 (13584). Bahr's narration is weak, Al-Haythami said in ((Majma Az-Zawaid)) 1/327.

(1) **[1305] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is very weak; Al-Ja'fi is accused, and ʻAmr bin ʻUthman is Majhūl al-ḥāl.

The authentication of Hadith:

- It was reported by At-Tirmidhi in the book of Prayer, Chapter: The Excellence of the Adhan and the Response to the Mu'adhdhin - Section 1 (206), At-Ṭabarānī in ((al-Mu'jam al-kabīr)) 11/78 (11098), and Al-Khatib in ((The History of Baghdad)) 1/247 with the narration of Abū Tamila, on the authority of Abū Hamzah, on the authority of Jābir Al-Ja'fi. It was reported by Ibn Uday in ((al-Kāmil)) 2/99 on the authority of Ibn ʻUmar, and its chain of transmission includes Muḥammad bin Al-Fadl whom was accused of lying.

(2) **[1306] The assessment of the reliability of the chain of transmitters:**

- It is Mawdu' (fabricated) hadith, for At-Tawil was missed, and Abū Al-ʻAla was not found.
- See: ((Tanzīh al-sharī'ah)) by Ibn Iraq 1/256.

[1307] Abū Bakr Muḥammad bin Aḥmad bin Muḥammad Al-Tamar reported to us on the authority of Abū ʻAbdullāh Muḥammad bin ʻAbdullāh bin Dinar on the authority of Muḥammad bin Al-Hajjaj bin Isa on the authority of Ibrāhīm bin Rustam on the authority of Hammad bin Salama, on the authority of Muḥammad bin ʻAmr, on the authority of Abi Salama, on the authority of Abū Hurairah, he said: The Messenger of Allah (PBUH) said: **((Whoever makes the call to five prayers out of sincerity of Faith and in the hope of earning reward, will have his past sins forgiven, and whoever leads people in five prayers out of sincerity of Faith and in the hope of earning reward))** [(1)]**.**

[1308] Abū Al-ʾAbbās Sahl bin Muḥammad bin Saʾīd Al-Maruzi reported to us on the authority of Al-Ḥasan bin Muḥammad bin Hakim, on the authority of Abū Al-Mujah, on the authority of ʻAbdān, on the authority of Al-Ḥārith bin Murra Al-Hanafi, on the authority of Yazīd Al-Raqashi, on the authority of Anas bin Mālik, he said that the Messenger of Allah (PBUH) said: **((During the adhan, the gates of heaven are opened, and the supplication is answered, and during the ʻIqamah, the supplication is not rejected))** [(2)]**.**

The authentication of Hadith:

- It was reported by Tammam in his book ((Fawāʾid)) 2/13 (995) he said: Abū Al-Ḥasan Khaithama bin Salman narrated – by writing and reading – on the authority of Muḥammad bin Salamah, on the authority of Mūsá Al-Tawil, on the authority of my Mawla Anas bin Mālik...

(1) **[1307] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is very weak, due to Ibn Rustam, and the chain of transmitters mentioned by the author is unknown.
- See: ((Silsilat Al-Ahaadith Al-Daʾifah)) by Al- Albānī 1/245

The authentication of Hadith:

- It was reported by Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 1/433, Al-Khatib in ((Tarikh Baghdad)) 6/73, and Al-Asbahani in ((Al-Targhib waʾl-Tarhib)) 1/56 (58) with the narrations transmitted on the authority of Ibrāhīm bin Rustam, on the authority of Hammad.

(2) **[1308] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is very weak; the chain of transmitters mentioned by the author is unknown and the reporters were not found, and YazīdAl-Raqashi is daʾif (weak).

The authentication of Hadith:

- It was reported by Ibn Abi Shaybah in ((Al-Musannaf)) 10/32 (29736) with the

[1309] Abū Al-Qāsim Tahir bin ʻAlī Al-Muqri' reported to us on the authority of Abū Muḥammad ʻAbdullāh bin Aḥmad Al-Muqri', in Basra, on the authority of ʻAbdullāh bin Aḥmad Al-Jassas, on the authority of Yazīd bin ʻAmr bin Al-Bara' Al-Ghanawi, on the authority of Nael bin Najih, on the authority of Muḥammad bin Al-Fadl, on the authority of Salem, on the authority of Mujāhid , on the authority of Ibn ʻUmar, he said that the Prophet (PBUH) said: **((The Muezzin (the caller) who is hopeful of his reward, is like a martyr who gets drenched as long as he is calling to prayer, every moist and dry place will testify on his behalf, and when he dies, he won't be decayed in his grave))** (1).

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narration of Al-Ḥārith on the authority of Yazīd, on the authority of Anas.

- The sahih (authentic) hadith has assured the supplication between the call to prayer and the iqama is not rejected: ((The supplication between the call to prayer and the iqama is veirly answered, so invoke)). It was reported by Aḥmad in ((Al-Musnad)) 3/155, (12606), Ibn Hibban in ((Sahih)) and in ((al-Iḥsān)) 4/594 (1696), and Ibn Khuzaimah in ((Sahih)) 1/221 (425), and other chain of transmission narrated on the authority of Anas.
- The supplication is never rejected at the time of the call: ((If the Mu'adhdhin calls out)pronouncing the call to Salat), the gates of heaven are opened, and the supplication is veirly answered)) reported by Al-Nisa'i in ((Al-Kubra)) 6/23 (9900), Al-Dhiya' in ((Al-Ahadith Al-Mukhtara)) 6/166 (2170) on the authority of Anas, Aḥmad in ((Al-Musnad)) 3/342 (14689) on the authority of Abi Az-Zubayr, on the authority of Jaber, and Al-Ḥākim in ((Al-Mustadrak)) 1/731 on the authority of Abi Umamah.

(1) **[1309] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is Mawdu' (fabricated) due to Ibn Al-Fadl and Nael, and Al-Ghanawi was not mentioned by Ibn Haban.

The authentication of Hadith:

- It was reported by At-Ṭabarānī in ((al-Muʻjam al-kabīr)) 12/422 (13554), and Ibn Al-Jawzi in ((al-ʻIlal al-mutanāhiyah)) 1/390 with the narration of Muḥammad bin Al-Fadl on the authority of Salem. Ibn Al-Mughlis was missed, and Ibn Rustam's narration is munkar (denounced), as previously mentioned.
- The transmitter of ((every moist and dry place will testify on his behalf)) is authentic; ((The mu'adhdhin will receive forgiveness to the extent to which his voice reaches, and every moist and dry place will testify on his behalf; and he who attends (the congregation of) prayer will have twenty-five prayers recorded for him and will have expiation for sins committed between every two times of prayer.)) it was reported by Al-Nisa'i in ((Al-Sunan Al- Kubrá)) 1/502 (1609), Abū Dāwūd, The Book of Prayer, Chapter: Chapter: Proclaiming The Adhan In A Loud Voice (515), Ibn Majah, The Book of the Adhan and the Sunnah Regarding It, Chapter: The Virtue Of The Adhan And The Reward Of The Mu'adh-dhin (724), and Al-Bayhaqī

[1310] Abū Muḥammad ʻAbdullāh bin Hamid Al-Asbhani reported to us on the authority of Abū Bakr Muḥammad bin Ja'afar Al-Mutairi, on the authority of Hammad bin Al-Ḥasan , on the authority of Salih bin Sulaymān Al-Qaratisi, on the authority of Ghiyath bin Abd Al-Hamid Al-Sudusi, on the authority of Matar, on the authority of Al-Ḥasan , on the authority of Abi Waqqas, he said: ((The portions of the muezzins with Allah on the Day of Resurrection are like the portions of the Emigrants)).

He added: ʻAbdullāh bin Masu'd said: If I were a muezzin, I would not care about performing Hajj, and ʻUmra, or striving.

He said: ʻUmar b. Al- Khiṭāb said: If I were a muezzin, I would complete my deeds and I would not care about spending my night in prayer, and fasting the day, since I heard the Messenger of Allah say: ((O Allah, forgive the mu'adhdhins, O Allah, forgive the mu'adhdhins, O Allah, forgive the mu'adhdhins)). I said: O Messenger of Allah, you have left us out while we were fighting with swords over the call to prayer. He (PBUH) said: **((No, O ʻUmar, a time will come upon people when they leave the call to prayer for the weak, and those are fleshes that Allah will forbid for them (from entering) the Hellfire, which are the fleshes of the mu'adhdhins))** [(1)].

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in ((Al-Sunan). Al-Kubra)) 1/397, all of them reported with narrations transmitted on the authority of Abū Hurairah, so the chain of transmission is sahih (authentic).

- Further, it was transmitted with another narration on the authority of Abū Saʻīd: ((...you should raise your voice because whoever hears the Adhan, whether a human or jinn or any other creature, will testify for you on the Day of Resurrection)). It was also reported by Al-Bukhārī in the book of Prayers (Adhaan), Chapter: Raising the voice in pronouncing the Adhan (609), Mālik in ((Al- Mawtá)) 1/69 (151), and Ahmed in ((Al-Musnad)) 3/35 (11305) and others.

(1) **[1310] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is very weak, Salih bin Sulaymān is not accepted, Ghayath is unknown, and Matar has many mistakes.

The authentication of Hadith:

- It was reported by Ibn Abi Ḥātim, as in ((Interpretation of the Great Qur'an)) by Ibn Kathīr 12/241- with the narration of Matar, on the authority of Al- Ḥasan, on the authority of Sa'd bin Abi Waqqas, so it was considered to be transmitted by Sa'd, rather than that of Abi Al-Waqqas, and Al- Ḥasan did not hear from Sa'd, as in ((Kashf Al-Astaar)) by Al-Bazzar (3129), and ((Majma` Al-Zawa`id)) by Al-

[Qur'an 5:59]: Say, ˹O Prophet,˺ ﴿O People of the Book! Do you resent us only because we believe in Allah and what has been revealed to us and what was revealed before—while most of you are rebellious?﴾

Ibn 'Abbās said: A group of Jews - Abū Yasser bin Akhtab, Rafi' bin Abi Rafi', 'Azara, Zaid, Kh'Alīd, Azar bin Abi Azar, and Ashya' - came and asked the Messenger of Allah (PBUH) about who are the messengers he believe in? He said: I ﴿believe in Allah and what has been revealed to us; and what was revealed to Abraham, Ishmael …﴾ to His saying: ﴿ And to Allah we all submit.﴾ [Qur'an 136 :2]

When he (PBUH) mentioned Jesus, they denied his prophethood, and said: By God, we have not known people of a religion less fortunate in this world and the Hereafter than you, and there is no religion worse than yours, so Allah Almighty revealed this verse.

[Qur'an 5:60]: ﴿Say, ˹O Prophet,˺…﴾ O Muḥammad, …﴿Shall I inform you…﴾: shall I tell you, ﴿…of those who deserve a worse…﴾: what you have mentioned, i.e., they said: we have never seen people of a religion less fortunate in this world and the Hereafter than you, nor a religion more evil than yours. Then He mentioned the response in the form of gerund noun, even if the gerund noun is not the evil, as He Almighty says to the infidels: (…Say, ﴿Shall I inform you of something far more enraging than that? ˹It is˺ the Fire with which Allah has threatened those who disbelieve. What an evil destination!﴾) [Qur'an 22:72].

﴿… punishment…﴾: way of reward, and it is in the accusative case based on the interpretation, likewise, He said: …﴿I am greater than you in wealth and superior in manpower.﴾ [Qur'an 18:34). "Mathooba" (punishment) is derived from the pattern of the morphological balance (Mafu'la), as there as

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Haythami 10/134.

- See: ((The chained narrations according to Ibn Kathīr)), PhD dissertation, by Dr. Ghaleb Al-Hamidhi 2/708.
- It was mentioned it as the compiler, Ibn Al-Athir, in ((Asad al-ghābah)) 6/329, and Ibn Hajar in ((Al-Isabah)) 7/373.

gerund nouns of the pattern (mafou'l) such as alma'qul (logical) and almaysur (well-to-do), the ain (the middle letter) of the verb is deleted due to the phonetical heaviness of the damma on the waw. Thus, its mark is turned to the fa' (first letter) of the verb (tha), so "Mathooba" became such as ma'una (support), maghutha (assistance) and maqula (statement).

﴿… who deserve a worse punishment from Allah ˹than the rebellious˺? It is those who earned Allah's condemnation…﴾: (those who) in Arabic is in the case of genitive because it is substituted for {a worse} or for the meaning of those who earned Allah's condemnation. Further, it may be in the nominative case due to implying the pronoun he, or it could be in the accusative case for coordinating {shall I inform you} to it.

﴿…and displeasure—some being reduced to apes and pigs…﴾: Apes are the companions of the Sabbath, and pigs are the infidels of the Jesus's Table (PBUH).

'Alī bin Abi Talha narrated on the authority of Ibn 'Abbās that both of the metamorphosed were the companions of the Sabbath; their young men were metamorphosed into monkeys, and their elderly were metamorphosed into pigs.

﴿…and worshippers of false gods…﴾: it includes ten ways of recitation:

{waʿabada l-ṭāghūta}: the verb is pronounced with fatha on the ein, baa, and dal, according to the majority of reciters. Accordingly, it means some of whom He has turned, worshiped the false deity, and it is supported by the recitation of Ibn Masu'd (abadu l-ṭāghūti), i.e. those who worshiped the false god. As for, Yaḥyá bin Wathab, and Hamza, they recited { abudi l-ṭāghūta } with fatha on the ein, damma on the baa and kasra on the dal, so it means servant. Thus, they are two ways of recitation: abada and abudi such as saba'a, sabu'i and farad, furd.

Hamza said:

It looks like an incomparable and shining sword that is brandishing.

Incomparable is (furd) in Arabic with damma on the raa as mentioned in the poetic verse.

Another point is that it refers to the plural form, i.e. the servants of the false god, since the plural form of servant is servants, but in Arabic there is another plural form of the plural; for example, the plural of abd (servant) is abīd (servants) and the plural of abīd is abada (servants). Likewise, thimar (fruits) and thamar (fruits), as the two successive damma marks are heavy in pronunciation, so the first one is replaced by fatha. Al'ʿmsh also recited (wa ʿubudi alttaghooti) with damma on the baa and the ein, and kasra on the dal; the poet chanted:

Attribute the slave to his tribe of black slaves

ʿUbud (slaves) is mentioned with two damma on the ein and the baa.

It was narrated that Abū Ja`far, the reciter, recited: {wa ʿubida l-ṭāghūta} which means the false god was worshiped, based on the passive form. AL-Ḥasan recited {wa abda l-ṭāghūta} based on the singular form of slave, whereas Burayda Al-Aslami recited {wa abed l-ṭāghūta}; the Alf was added to the singular form of slave. Furthermore, Ibn ʿAbbās said: {ʿubaid l-ṭāghūta} depending on the plural form (slaves), and Abū Waqid Al-Laithi recited: {ebad l-ṭāghūta} depending on the plural form (slaves), such as kafir (disbeliever) and kuffar (disbelievers). Additionally, ʿAwn Al-Aqili and Aban bin Taghlib recited: {ʿubbada l-ṭāghūta } it is a hyperbole for worshiping, such as rukka' (a hyperbole for bowing), sujjad (a hyperbole for prostrating) and ghuzza (a hyperbole for fighting), and ʿUbaid bin ʿUmair recited: {a'ubud l-ṭāghūta } (slaves) such as kalb (dog) and aklab (dogs).

﴾…These are far worse in rank and farther astray from the Right Way.﴿ When this verse was revealed, the Muslims insulted the Jews and said: O brothers of apes and pigs, so they were silent, since they were exposed, such as the poet chanted:

God curse the Jews, the Jews are indeed the brothers of the apes

[Qur'an 5:61]: (When they come to you ˹believers˺ they say, ﴾We believe.﴿ But they are committed to disbelief when they enter and when they leave. And Allah knows what they hide.)

Those are the hypocrites, the scholars stated.

Ibn Zayd said: Those are who said: ﴿Believe in what has been revealed to the believers in the morning and reject it in the evening…﴾ [Qur'an 3:72]. It is sounder for these verses revealed about the Jews, ﴿And Allah knows what they hide.﴾ They hide the description and the characteristics of Muḥammad.

[Qur'an 5:62]: ﴿ You see many of them racing towards sin, transgression, and consumption of forbidden gain. Evil indeed are their actions !﴾

[Qur'an 5:63]: ﴿ Why do…﴾ Why do not the learned men prohibit them, ﴿… their rabbis and scholars not forbid them…﴾: it refers to the learned men; the scholars are: the Christian priests, and the rabbis are Jewish scholars.

Abū Waqid Al-Laithi and Abū Al-Jarrah Al-Aqili recited alrribbyyoon (scholars) such as His saying: ﴿…many devotees fought along with…﴾ [Qur'an 3:146]

﴿… from saying what is sinful and consuming what is unlawful ? Evil indeed is their inaction !﴾: it is the most danderous warning for those who do not forbid what is disreputable, since He considers them as the perpetrators, and reproaches both of them alike.

[1311] Al-Ḥasan bin Aḥmad bin Muḥammad and Shuaib bin Muḥammad bin Shuaib reported to us on the authority of Abū Na'īm Abdul-Malk bin Muḥammad bin 'Uday, on the authority of Al-Ahmsi, on the authority of Al-Muharbi, on the authority of Abdullhamid bin Ja'far, on the authority of Abi Isḥāq, on the authority of 'Ubaidullah bin Jarir, on the authority of his father, he said: The Messenger of Allah (PBUH) said: **((anyone who is the neighbor of people and commits sins explicitly, and they do not stop him (from doing wrong), it is soon that Allah shall envelope them in a punishment from Him))** [(1)].

(1) **[1311] The assessment of the reliability of the chain of transmitters:**
- Shuaib, the sheikh of the compiler, is mastur (veiled), and Abdul-Hamid is found, but it is supported by the hadith of Abū Bakr, as follows.

The authentication of Hadith:
- It was reported by Abū Dāwūd, The Book of (Kitab Al-Malahim)Battles, Chapter: Command And Prohibition (4339), Ibn Majah, Book of Tribulations, Chapter: Enjoining what is good and forbidding what is evil (4009), Aḥmad in ((Al-Musnad))

[1312] Abū ʿAbdullāh Muḥammad bin Aḥmad bin Muḥammad bin Yaʿqūb reported to us on the authority of Abū Al-ʾAbbās Muḥammad bin Yaqub, on the authority of ʿAbdullāh bin Osama, on the authority of ʿUsaid bin Zaid Al-Jamal, on the authority of Yaḥyá bin Salama bin Kuhail, on the authority of his father, on the authority of Al-Shaʿbī, on the authority of Al-Nuʾman bin Bashir, he said: The Messenger of Allah (PBUH) said: **((The deviant person among a group of people is like a people who boarded and shared a boat; each one had his own seat. One of them took an ax and started making a hole in his seat, they came and asked him, (saying), 'What is wrong with you? Do you want to drown yourself, and drown us! He said: it is my own seat. If they prevent him from doing that they will save him and themselves, but if they leave him (to do what he wants), they will destroy him and themselves))** [(1)].

4/364 (19230), Ibn Hibban in ((Sahih)) (300-302), and At-Ṭabarānī in ((Al-Muʾjam Al-Kabir)) 2/32 (2384) with the narration reported on the authority of Abū Isḥāq, on the authority of ʿUbaidullah, on the authority of his father.

- It also reported with sahih transmission, i.e. the hadith of Abū Bakr, which is marfuʾ (raised): ((When people see an oppressor but do not prevent him from (doing evil), it is likely that Allah will punish them all)), there is another narration: ((There is no people among whom sins are committed when they are stronger and of a higher status (i.e. they have the power and ability to stop the sinners) and they do not change them, but Allah will send His punishment upon them all)).
- Furthermore, it was reported by Aḥmad in ((Al-Musnad)) 1/2 (1), Abū Dāwūd, Book of Battles (Kitab Al-Malahim), Chapter: Command And Prohibition (4338), At-Tirmidhi, he interpretation of the Qurʾan, chapter what has been selected from sūrat l-māidah (3057), Ibn Majah, Book of Tribulations, Chapter: Enjoining what is good and forbidding what is evil (4005), Al-Nasaʾi in ((Al-Sunan Al- Kubrá)) (11157) and others; accordingly, this authentic transmission, Jarir's hadith is classified to be hassan (good).

(1) **[1312] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is very weak, it includes Yaḥyá bin Salama is matruk (discarded).

The authentication of Hadith:

- It was reported by At-Ṭabarānī in ((al-Muʿjam al-Awsaṭ)) 3/149 (2762), and Ibn Uday in ((al-Kāmil)) 6/2221, with the narration of Muḥammad bin Salamah, on the authority of his father, on the authority of As-Shaʿbī.
- The Hadith is authenticated with another narration: ((The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them

Mālik bin Dinar said: Allah commanded the angels to envelope a village in a punishment, so the angels shouted saying: O Lord, Your devout servant lives there. He said: let Me listen to his voice, his face did not change in anger for violating My prohibitions.

Allah revealed to Joshua bin Nun: I will destroy among your people forty thousand of the good, and eighty thousand of the evil. He said: O Lord, these will be destroyed for they are evil, but what about the good? He said: they did not get angry for My anger, they eat with them, and drink with them.

(﴿Some among﴾ the Jews said, ﴿Allah is tight-fisted.﴾): Ibn ʿAbbās, ʿIkrimah, Ad- Ḍaḥḥāk and Qtādh said: Allah bestowed the bounties upon the Jews generously, until they have become the wealthiest of people. When they disobeyed Allah and denied Muḥammad, God withheld the sending forth of provision upon them, that is why Finhas bin ʿAzura said: God's hand is fettered. They did not mean the literal meaning, this was their metaphor for niggardliness- may Allah be exalted above this.

The Scholars of Quran semantics stated: this statement is said by Finhas, however the Jews did not forbid him, and they were satisfied, so they shared the same sin. The hand, here, is intended to imply abundance and giving, since the hand is mostly the means with which people use to give and to do their best in good, so people used the hand to describe a generous or miserly person. The poet said:

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is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe)).

- It was reported by Al-Bukhārī in the Book of Partnership, Chapter: Can one draw lots for divisions and shares (2493), Ibn Hibban in "Sahih" and in ﴿al-Iḥsān﴾ 1/532 (297) and other narrations on the authority of Al-Nu'man bin Bashir, may Allah be pleased with him.

Your hands are generous and helpful

If others are stingy, your hands definitely extend

The niggardly is described as: a man of tied up fingertips, clenched fists, stingy fingers, and shackled hand. Allah the Almighty said: ﴿ Do not be so tight-fisted…﴾ [Qur'an 29 :17], the poet composed:

Khorāsān was a land where Yazīd lived and all doors of generosity were widely opened.

But it completely changed after he was replaced by a man whose hand is shackled and his face always frowns.

Al-Ḥasan said: It means: God's hand is restrained from punishing us, so He won't punish us except with what He fulfills His oath, as much as our ancestors worshiped the calf.

Mujāhid and As-Suddi said: the Jews said: When God removed our authority, He placed His hand on His chest, praising us and saying: O children of Israel, O children of my best, I will not extend it, unless I return the authority to you.

The first statement is closer to the soundness, because He said: (…giving freely as He pleases…)

It was said: It is an interrogative style: is Allah's hand fettered, since He our circumstances became straitened?

Allah the Almighty said: ﴿…May their fists be tied…﴾: their hands withheld from the performance of good deeds and from giving the alms.

Yaman bin Rabab said: The laws that imposed upon them were hard, explaining His saying: ﴿…and the shackles that bound them…﴾ [Qur'an 7:157]

He said: it refers to the shackles with which the wrongdoers will be dragged in the Fire on the Day of Resurrection, as He said: ﴿when shackles will be around their necks and chains…﴾[Qur'an 40:71]

﴿… and they be condemned…﴾ they were accursed and punished, ﴿…for what they said. Rather, He is open-handed, giving freely as He pleases…﴾

He said: (…And your Lord's revelation to you ˹O Prophet˺ will only cause many of them to increase in wickedness and disbelief…﴾, referring to their denial of the Qur'an, and disbelief, ﴿… We have stirred among them hostility and hatred until the Day of Judgment…﴾: He means the Jews and the Christians, ﴿…Whenever they kindle the fire of war, Allah puts it out…﴾: (i.e. the Jews) they altered and violated the rule of the Torah, so God sent Bukhtunssar to them, but they spread corruption. Then, God sent Peter Al-Roumi to them, but they hastened about the earth in corruption, that is why Allah gave the Magians power over them, but they corrupted once more. Thus, Allah sent Muslims against them, whenever their affairs were going well, Allah scattered them. Every time they lighted the fires of war against the Messenger of Allah (PBUH), and they kindled a fire for war, Allah extinguished it, defeated them, and supported His Prophet and His religion: ﴿…And they strive to spread corruption in the land. And Allah does not like corruptors﴾.

[Qur'an 5:65]: ﴿ Had the People of the Book only been faithful…﴾ they believed in Muḥammad, ﴿… and mindful ˹of Allah˺,﴾: they feared unbelief, ﴿… We would have certainly absolved them of their sins and admitted them into the Gardens of Bliss.﴾

[Qur'an 5:66]: ﴿ And had they observed the Torah, the Gospel…﴾had they observed the rules and the laws stipulated in the Torah and the Gospel by implementing what is in them, ﴿… and what has been revealed to them from their Lord…﴾: it refers to the Qur'an, nd it was also said: it means the Books of the prophets of the children of Israel, ﴿… they would have been overwhelmed with provisions from above…﴾: i.e. the rain, ﴿… and below…﴾: i.e. the plants.

Al-Farra' said: He only wanted to be given provision in abundance, as it is said: So-and-so is overwhelmed with provisions from his head to his feet. It is similar to His saying: ﴿Had the people of those societies been faithful and mindful ˹of Allah˺, We would have overwhelmed them with blessings from heaven and earth…﴾ [Qur'an 7:96]

﴿…Some among them are upright…﴾: it means the believers of the People of the Book; 'Abdullāh bin Salam, his companions, and [476] forty-

eight men were among the Christians believers, including: the Najashi, Buhaira Al-Raheb, Salman Al-Farisi, Jabr, the mawla of Quraysh, and their companions.

Ibn ʻAbbās said: They are keeping to the moderate course, those who do not go to excess in it nor turn away.

﴿…yet many…﴾: Ka'b bin Al-Ashraf, his companions and the Romans, ﴿… do nothing but evil.﴾

[Qur'an 5:67]: ﴿ O Messenger! Convey everything revealed to you from your Lord…﴾ They differed as to the reason for the revelation of the verse:

Muḥammad b. Ka'b Al-Qurazi narrated on the authority of Abū Hurairah, he said: Whenever the Messenger of Allah (PBUH) alighted somewhere, his companions would choose a shady tree for him. One day, he got down to take a nap, and hung up his sword on it, a desert Arab Bedouin came, brandished the sword over him while he was sleeping, and said: O Muḥammad, who will protect you from me? He replied: ((Allah)). As soon as he said this, the Bedouin's hand trembled, and the sword fell from him, and he hit his head on the tree, so Allah revealed this verse.

Anas said: The Prophet was guarding

He said: Aisha said: One night I was beside him and he stayed up that night. I said: O Messenger of Allah, What is the matter with you? He replied: ((would a righteous man come and guard me tonight?)) she said: at that time we heard the sound of weapons. He asked, Who is it? Sa'd and Hudhaifa, came the answer and said: we have come to guard you. The Messenger of Allah (PBUH) slept and we heard him snore. Then the verse was revealed, so the Messenger of Allah (PBUH) stuck his head out from the room and said: ((O you people! Go away, for Allah shall protect me.))

In mursal form, Al-Ḥasan narrated that the Messenger of Allah (PBUH) said: **((Allah sent me to convey His message and I was fed up with it for I knew that some people disbelieved me)).**

He was afraid of Quraysh, the Jews and the Christians, so Allah revealed this verse.

It was also said: When His saying ﴿˹O believers!˺ Do not insult what they invoke besides Allah or they will insult Allah spitefully out of ignorance…﴾ [Qur'an 6:108) was revealed, the Prophet (PBUH) stopped criticizing their false gods, so Allah the Almighty revealed: ﴿O Messenger! Convey everything revealed to you from your Lord…﴾: it means do not conceal anything of their false gods.

It was said: It was revealed to criticize the Jews, since the Prophet (PBUH) invited the Jews to Islam, they said: we converted to Islam before you, and they made a mockery of him. Then they said: You want us to take you as a mercy, just as the Christians did, that is why the Prophet (PBUH) became silent. Afterwards, Allah ordered to invite them to Islam, and commanded the prophet (PBUH) to say to them: Say, ˹O Prophet,˺ ﴿O People of the Book! You have nothing to stand on…﴾.

Al- Ḥusayn bin Al-Faḍl said: that is closer to the truth, for there is no separation between His sayings: ﴿… Convey everything revealed to you from your Lord…﴾, and Say, ˹O Prophet,˺ ﴿O People of the Book! You have nothing to stand on…﴾

When this verse was revealed, the Prophet (PBUH) said: **((I do not care who forsook me and who supported me)).**

It was also said: It was revealed about the story of 'Uyaina bin Hisn, and the poor people of the Suffah.

It was interpreted: ﴿… Convey everything revealed to you from your Lord…﴾ refers to the stoning and retaliation mentioned in the story of the Jews.

Further, it was said: ﴿… Convey everything revealed to you from your Lord…﴾: concerning the prophet's (PBUH) wives; when the Divine revelation of Choice was revealed, he would not like to tell them, for he feared that they might choose the worldly life, so Allah revealed this verse.

it was said: ﴿… Convey everything revealed to you from your Lord…﴾: it is about the story of Zainab bint Jahsh.

It was said: It was revealed about jihad, for the hypocrites hated it. Then, Allah said: ﴿ If only a sûrah was revealed ⌜allowing self-defence⌝ !﴾ Yet when a precise sûrah is revealed, in which fighting is ⌜explicitly⌝ mentioned, you see those with sickness in their hearts staring at you like someone in the throes of death…﴾ [Qur'an 47:20] Therefore, the Prophet (PBUH) sometimes abstained from urging jihad since he knew they detested it, then Allah revealed this verse.

Abū Ja'far Muḥammad bin 'Alī said: ﴿… Convey everything revealed to you…﴾ was revealed in the virtue of 'Alī bin Abi Ṭālib; when this verse was revealed, the Messenger of Allah (PBUH) caught hold of 'Alī's the hand and said: **((If I am a person's mowla (friend and supporter) then 'Alī is also his mawla)).**

[1313] Abū Al-Qāsim Yaqub bin Aḥmad bin Al-Sari reported to us on the authority of Abū Bakr Muḥammad bin 'Abdullāh bin Muḥammad, on the authority of Abū Muslim Ibrāhīm bin 'Abdullāh Al-Kaji, on the authority of Al-Hajjaj bin Minhal, on the authority of Hammad, on the authority of 'Alī bin Zaid, on the authority of 'Uday bin Thabit, on the authority of Al-Bara, he said: we returned with the Messenger of Allah (PBUH) from his Hajj that he had performed, and we stopped at Ghadir Khumm. He commanded that prayer should be performed in congregation, then he caught hold the hand of ''Alī and said: **((Am I not dearer to the believers than their own selves?))** They said: Yes indeed. He said: **((Am I not dearer to every believer than his own self?))** They said: Yes indeed. He said: **((This man is the friend of those whose master I am. O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.))** He said: 'Umar met him, and he said: Congratulations to you, son of Abi Ṭālib, you have become a Mawla for every male and female believer [(1)].

(1) **[1313] The assessment of the reliability of the chain of transmitters:**
- The chain of transmitters is da'if (weak), due to 'Alī bin Zaid, the sheikh of the compiler was not found.

The authentication of Hadith:
- It was reported by Ibn Abi Shaybah in ((Al-Musannaf)) 11/150 (23654), Aḥmad in ((Al-

[1314] Abū Muḥammad ʿAbdullāh bin Muḥammad Al-Qani reported to me on the authority of Abū Al- Ḥasan Muḥammad bin ʿUthman Al-Nusaibi, on the authority of Abū Bakr Muḥammad bin Al-Husayn Al-Subaie, on the authority of ʿAlī bin Muḥammad Al-Dahan and Al-Hussain bin Ibrāhīm Al-Jassas, on the authority of Hussain bin Hakam, on the authority of Ḥusayn bin Ḥasan , on the authority of Hayyan, on the authority of Al- Kalbī, on the authority of Abi Salīh, on the authority of Ibn ʿAbbās, he said about His saying: ﴿… Convey everything revealed to you…﴾, it was revealed about ʿAlī; the Prophet (PBUH) commanded to convey what was revealed, so the Messenger of God (PBUH) caught hold ʿAlī's hand and said: **((If I am a person's mowla (friend and supporter) then ʿAlī is also his mawla. O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.))** (1)

Musnad)) 4/281 (18479), and Ibn Majah in the book of Miscellany, Chapter: The virtues of the Companions of the Messenger of Allah (saws) Chapter: The Virtue of ʿAlī ibn Abi Ṭālib (ra) (116) with the narration of Hammad on the authority of ʿAlī bin Zaid, and its narrators are trustworthy, except for Ali, whose narration is da'if (weak).

(1) **[1314] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission of the author is very weak, it include unknown transmitters, and Al- Kalbī whose narrations are not cited as a proof.

The authentication of Hadith:

- It was not found from Al- Kalbī who reported on the authority of Abū Salih, on the authority of Ibn ʿAbbās, but I found it reported on the authority of Abū ʿAwana, on the authority of Abū Balaj, on the authority of ʿAmr bin Maymun, on the authority of Ibn ʿAbbās - in a long hadith in which the virtues of ʿAlī are mentioned - and in which the Prophet (PBUH) said to Ali: ((You are the ally of every male and female believer after me)), it was reported by Aḥmad in ((Musnad)) 1/330 (3061), and Al-Ḥākim in ((Al-Mustadrak)) 3/143 and he said the chain of transmission is sahih (authentic) and Al- Dhahabī agreed with him.
- As for this Hadith: ((If I am a person's mowla (friend and supporter) then ʿAlī is also his mawla)), it is authenticated with many narrations; including, Abi At-Tufail on the authority of Ali. It was reported by Aḥmad in ((Musnad)) 4/370 (19302), and Al-Diyaa in ((Al-Ahadith Al-Mukhtara)) (527), and its chain of transmission is authentic.
- Furthermore, the narration of Abi Tufail on the authority of Zaid bin Arqam was reported by At-Tirmidhi in the book Virtues, Chapter: The Virtues of ʿAlī bin Abi Ṭālib, May Allah Be Pleased With Him. It Is Said That He Has Two Kunyah: Abū Turab, and Abul- Ḥasan (3713) and it was said: it is Hassan (good) Sahih (authentic).
- As for the narration of ʿAbd al-Raḥmān bin Sabit on the authority of Sa'd bin Abi

It was also said: ﴿… Convey everything revealed to you from your Lord…﴾: it refers to the Muslims' rights. When this verse was revealed, the prophet (PBUH) delivered a speech and asked: ((which is this day?))… until the end of the hadith of the Farewell Pilgrimage. Then he asked: ((have I conveyed it?)).

﴿…If you do not, then you have not delivered His message…﴾: Ibn Muhaisin, Ibn Kathr, Abū ʻAmr, Al''msh, and Shibl recited ﴿…His message…﴾: in the singular form, it was also the recitation of ʻAbdullāh's (companions), meanwhile the rest reciters in the plural form.

If it was said: What is the benefit of His saying: ﴿… If you do not, then you have not delivered His message…﴾ It should not be said: Eat some of this food, and if you did not, you would not eat any of the food.

The answer is:

[1315] I hear Aba Al-Qāsim bin Habib say: I heard ʻAlī bin Al-Mahdi Al-Tabari say: The Messenger of Allah (PBUH) was commanded to convey everything revealed, and he was informed that if he concealed some of the revelation, it would have been like he concealed all the revelation, since it violates the whole meaning of it all, as Allah said: ﴿ Surely those who deny Allah and His messengers and wish to make a distinction between Allah and His messengers,1 saying, ﴿We believe in some and disbelieve in others,﴾ desiring to forge a compromise, they are indeed the true disbelievers…﴾ [Qur'an 4:150 and 151].

Accordingly, their belief in some of Messengers, Books and laws will go in vain, i.e. their disbelief in some of them will nullify their faith. Allah forbid

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Waqqas, it was reported by Ibn Majah in the book Miscellany, chapter: the virtues of the Companions of the Prophet (PBUH), the virtue of ʻAlī bin Abi Ṭālib, may Allah be pleased with him (121), and its chain of transmission is authentic.

- As for the narration of Ibn ʻAbbās on the authority of Buraidah, it was reported by Al-Ḥākim in ((Al-Mustadrak)) 3/119, and Ahmed in ((Musnad)) 5/347 (22945) with an authentic chain of transmission.
- There are many other chain of transmission.
- See: ((Silsilat Al-Ahadith Al-Sahihah)) by Al- Albānī (1750). He, may Allah have mercy on him, elaborated in details its narrations and transmitters.

the Messenger of Allah (PBUH) to conceal something of what was revealed to him [1].

The scholars said: The call (to Islam) is like prayer, if one of its pillars is missed, the other pillars become invalid.

[1316] I heard Abū Al-Qāsim bin Habib say: I heard Abū Bakr bin ʻAbdoush narrate on the authority of Al- Ḥusayn bin Al-Fadl, he said: this verse means convey everything revealed to you from your Lord in time, and do not slowdown in order their power and strengthen not to be increased and gathered on; the otherwise as if you would not have conveyed it [2].

It was said: convey what has been revealed to you (from your Lord), striving, rewarding, patient, not afraid.

It was said: convey what was revealed to you from your Lord to you (from your Lord) striving, seeking reward, patient and not afraid. Further it was said: convey what was revealed to you from your Lord to all people without favouritism. It is the implied meaning that is apparently indicated.

﴿…Allah will ˹certainly˺ protect you …﴾: He will guard you, ﴿… from the people…﴾: if it is asked how Allah protected him while his tooth was broken, he got a wound on his head, and he was hurt several times in various ways?

The answer: this verse means that Allah protected him from killing, so they will not kill you.

Moreover, it was said: this verse was revealed after he got a wound on his head and his tooth was broken, since Suraht Al- Māidah is the last of the Qur'an to be revealed.

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(1) **[1315] The assessment of the reliability of the chain of transmitters:**
- It was said the sheikh of the compiler was accused of lying by Al-Ḥākim, and his sheikh was not found.

The authentication of Hadith:
- It was not found.

(2) **[1316] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler was accused of lying by Al-Ḥākim, and no critisim or praise was raised about he sheikh of his sheikh.

Additionally, it was said that it means: Allah appoints you a protection, since he was the prophet of the time, and the prophet is protected.

﴿… Indeed, Allah does not guide the people who disbelieve.﴾

[1317] Ibn Fnjwyh reported to me on the authority of Al-Sunni, on the authority of Abū ʻUruba, on the authority of ʻAmr bin Hisham, on the authority of Muḥammad bin Salamah, on the authority of Abi Abdullrahim, on the authority of Abi Abdullm'Alīk, on the authority of Al-Qāsim, on the authority of Abi Umama, he said: He was a man from Banu Hashim is called Rukanah, one of the most brutal polytheist, he was grazing his sheep in a valley called aḍam. One day, the Messenger of Allah (PBUH) left ʻĀ'ishah's house, and moved on alone to that valley where Rukanah met him. Then, Rukanah stood up and said: O Muḥammad, you insult our gods, Al-Lat and Al-'Uzza, and call to your God, the Mighty, and the Wise. Were it not for the bond of kinship between us, I would not have spoken to you until I killed you, so supplicate your God, the Mighty, and the Wise, to protect you from me today. Now, what do you see about wrestling with each other, and ask your God, the Mighty, and the Wise, to help you against me? I will ask Al-Lat and Al-'Uzza to help me. So, if you win the match, you will take ten of these sheep? The Messenger of Allah (PBUH) said: ((Yes, if you wish to do so.))

The Prophet of Allah (PBUH) supplicated his God, the Mighty, the Wise, to support him, and Rukanah prayed to Al-Lat and Al-'Uzza: support me to defeat Muḥammad today. Then, they started to wrestle and the Prophet (PBUH) won and sat on his chest, and Rukanah said: Get up, it was not you, but your God, the Mighty, the Wise - did it – meanwhile, Al-Lat and Al-'Uzza failed - and I has been never defeated before. Afterwards, Rukanah said: let's wrestle again, and if you defeat me, you will take ten other sheep that are among the best. Each one of them supplicated his God again, thus the Prophet of Allah (PBUH) threw him down, and sat on his liver. Rukanah said: Get up, it was not you; it was your God, the Mighty, the Wise, who defeated me- Al-Lat and Al-'Uzza failed - and no one has defeated me before except you.

Rukanah said: let's wrestle again, and if you defeat me once again, you will take ten other sheep. The prophet (PBUH) accepted, and each one of them supplicated his God again, thus the Prophet of Allah (PBUH) defeated him for the third time. Rukanah said: it was not you; it was your God, the Mighty, the Wise, who defeated me- Al-Lat and Al-'Uzza failed – so take and choose thirty sheep of mine.

The Prophet (PBUH) said: **((I do not want these, but I call you to Islam, O Rukanah, I wish I keep you away from the Hellfire. enter Islam, you will be safe)).** Rukanah said: could you show me a sign? The Prophet (PBUH) said: **((Allah is Witness to you, if I supplicate my Lord, Glorified and Sublime be He, and show you a sign, will you enter Islam?))** he said: yes. The Prophet (PBUH) pointed to a tree with branches which was near to them and said to it: **((accept with Allah's permission)),** so it split into two halves, came walking on its half and its branches, until it stood before the Prophet (PBUH) and Rukanah. So, Rukanah said: You showed me great, tell it to go back, and the Prophet (PBUH) said to him: ((Allah is Witness to you, if I supplicate my Lord, Glorified and Sublime be He, to make it go back and it obeys, would you accept Islam?)) he said: yes. The prophet (PBUH) ordered it to go back until it went back its place and the two halves joined together. The prophet (PBUH) said: **((enter Islam, you will be safe)),** Rukanah said: I indeed saw a great sign, but I dislike that the women and boys in Medina would talk about my acceptance of Islam out of fear. They know very well, no one has ever defeated me except you, and I have never been terrified, day or night, so choose your sheep. The prophet (PBUH) said: **((I would not need your sheep if you rejected Islam)).**

Then, the Messenger of Allah (PBUH) returned, and Abū Bakr and 'Umar sought him in Aisha's house, so she told them that he had turned towards aḍam, where Rukanah used to stay. So, they went out in pursuit of him, fearing that Rukanah would meet and kill him. Then, they saw the Prophet (PBUH) coming, and said: O Messenger of Allah, how do you go out alone to this valley on your own, where Rukanah used to graze his sheep and he is the most

brutal, and the most denial of you. The Messenger of Allah (PBUH) laughed and said: ((Doesn't Allah the Almighty say: ﴿Allah will ˹certainly˺ protect you from the people…﴾, so he could not harm me, for Allah protects me.)) He (PBUH) started to narrate the story of Rukanah so they were surprised, and said: O Messenger of Allah, did you defeat Rukanah? By Him Who sent you with the Truth, we do not know anyone has ever defeated him. The prophet (PBUH) said: **((I supplicated my Lord so He supported me. Indeed my Lord sent ten angels and some more to help me, and supported me with the power of ten))** [(1)]**.**

[Qur'an 5:68]: (Say, ˹O Prophet,˺ ﴿O People of the Book! You have nothing to stand on…﴾ you have no basis in religion on which to rely, ﴿… unless you observe the Torah, the Gospel, and what has been revealed to you from your Lord.﴾ And your Lord's revelation to you ˹O Prophet˺ …): O Muḥammad, ﴿ …will only cause many of them to increase in wickedness and disbelief…﴾: they disbelieved in Qur'an despite the proofs were established. ﴿… So do not grieve for…﴾: do not be sorrow, ﴿… the people who disbelieve.﴾

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(1) **[1317] The assessment of the reliability of the chain of transmitters:**

- Its transmitters are trustworthy, apart from Al-Alhani, for he is da'if (weak). According to the different chains of transmission of the hadith, they indicated the Prophet (PBUH) verily wrestled and defeated Rukanah, so the story was classified as Hasan (good).

The authentication of Hadith:

- It was reported by Abū Dāwūd in ((Marasil)) (pg. 235) (308), and Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 10/18, with the narration of Mūsá bin Isma'il, on the authority of Hammad, on the authority of ʻAmr bin Dinar, on the authority of Saʻīd bin Jubair that the Prophet (PBUH) was in Al-Batha, then Yazīdbin Rukana, or Rukana, came to him, and his goats were with him... He mentioned that the Prophet wrestled him, and he embraced Islam when the Prophet defeated him.
- The chain of transmission of Abi Dāwūd indicated that its transmitters are trustworthy, except that it is mursal (incomplete), according to what Ibn Hajar mentioned in ((Al-Talkhis Al-Habir)) 4/162.
- It was also reported by ʻAbd-al-Razzāq in ((Al-Musannaf)) 11/427 (20909) on the authority of Mu'ammar, on the authority of Yazīd bin Abi Ziyad, on the authority of ʻAbdullāh bin Al-Ḥārith that the Prophet (PBUH) wrestled with Abū Rakanah in the pre-Islamic period, and he was strong... At the end, when the Prophet (PBUH) defeated him three times, he said to him: ((We would not kill you, nor need your sheep, take your sheep)); his chain of transmission narrated by Yazīd who is da'if (weak).

[Qur'an 5:69]: ﴿ Indeed, the believers, Jews, Sabians...﴾ (wal-ṣābiūna) is supposed to be wal-ṣābina, but it came in the nominative case for it is conjoined to (wa-alladhīna) before Inna, likewise, zayed qaem (Zayd is standing), and inna zayed qaem (indeed Zayd is standing); both sentences share refer to the same meaning.

Al- Ḥasan recited (Indeed, Allah and His Angels) with damma on the taa, ﴿… and Christians—whoever ˹truly˺ believes in Allah and the Last Day and does good, there will be no fear for them, nor will they grieve.﴾

[Qur'an 5:70]: ﴿ Indeed, We took a covenant from the Children of Israel…﴾ to believe in God and His messengers, ﴿… and sent them messengers. Whenever a messenger came to them with what they did not desire, they denied some and killed others.﴾ [481]

[Qur'an 5:71]: ﴿ They thought there would be no consequences…﴾they presumed that there would not be tested. Some Iraqi reciters recited it with damma on the nun as it refers to the meaning (it would not be), while who recited it in the accusative case, they neglect La (no).

﴿… so they turned a blind eye…﴾: they were wilfully blind to the truth and could not see it, ﴿… and a deaf ear…﴾: they were not able to hear it, it was a punishment against them. ﴿… Yet Allah turned to them in forgiveness ˹after their repentance˺ …﴾: afterwards, He forsook them and specifically added, ﴿… but again many became blind and deaf …﴾: they are the infidels of the People of the Book, ﴿… And Allah is All-Seeing of what they do.﴾

[Qur'an 5:72]: Those who say, ﴿Allah is the Messiah, son of Mary…﴾ it refers to Melkite, ﴿… have certainly fallen into disbelief. The Messiah ˹himself˺ said, ﴿O Children of Israel! Worship Allah—my Lord and your Lord.﴾ Whoever associates others with Allah ˹in worship˺ will surely be forbidden Paradise by Allah. Their home will be the Fire. And the wrongdoers will have no helpers.﴾

[Qur'an 5:73]: ﴿ Those who say, ﴿Allah is one in a Trinity…﴾ it means Nestorianism, for they claim there are father, son, and holy spirit, ﴿…have certainly fallen into disbelief. There is only One God. If they do not stop

saying this, those who disbelieve among them will be afflicted with …﴾: He singled out the infidels because He knew some of them believed, ﴿… a painful punishment.﴾

[Qur'an 5:74]: ﴿Will they not turn to Allah in repentance and seek His forgiveness? And Allah is All-Forgiving, Most Merciful﴾.

[Qur'an 5:75]: ﴿The Messiah, son of Mary, was no more than a messenger. ˹Many˺ messengers had ˹come and˺ gone before him. His mother was a woman of truth…﴾ extremely truthful, Muqatil said: she was named truthful, because when Gabriel came while she was in the bather and said: ﴿I am only a messenger from your Lord…﴾ [Qur'an 19:19], she believed him.

﴿… They both ate food…﴾: the Scholars of Quran semantics stated: it refers to Hadath (passes wind or void urine or excrement) whoever does Hadith and eats, it is impossible to be a god. ﴿… see…﴾: O Muḥammad, ﴿… how We make the signs clear to them, yet see how they are deluded ˹from the truth﴾ : they turned away from the truth.

[Qur'an 5:76]: Say, ˹O Prophet,˺ ﴿How can you worship besides Allah those who can neither harm nor benefit you? And Allah ˹alone˺ is the All-Hearing, All-Knowing.﴾

[Qur'an 5:77]: Say, ﴿O People of the Book!...﴾ it refers to the Christians, ﴿…Do not go to extremes in your faith beyond the truth…﴾: do not overstep the bounds in your religion, ﴿…nor follow the vain desires of those who went astray before ˹you˺. They misled many and strayed from the Right Way.﴾

[Qur'an 5:78]: ﴿The disbelievers among the Children of Israel were condemned…﴾ they were punished and transformed into apes, ﴿…in the revelations of David…﴾: these were the people of Eilat; when they broke the Sabbath, Dāwūd (PBUH) said: O Allah, curse them, and make them an example, so they were turned into apes. ﴿… and Jesus, son of Mary…﴾: it refers to the People of the Table, when they did not believe, Jesus son of Mary (PBUH) said: O God, curse them, and make them an example, so they were transformed into pigs, ﴿… That was for their disobedience and violations.﴾

[Qur'an 5:79]: ﴿ They did not forbid one another from doing evil. Evil indeed was what they did ! ﴾

[1318] Al- Ḥusayn b. Muḥammad b. Al- Ḥusayn b. ʿAbdullāh reported to me on the authority of Mūsá b. Muḥammad b. ʿAlī b. ʿAbdullāh, on the authority of ʿAbdullāh b. Muḥammad b. Sinan, on the authority of ʿAbd-al-ʿAzīz b. Al- Khiṭāb, on the authority of Khālid b. ʿAbdullāh Al-Wasiti, on the authority of Al-'Ala b. Al- Musaiyab, on the authority of ʿAmr b. Murrah, on the authority of Abi ʿUbaida, on the authority of ʿAbdullāh b. Mas'ud.

[1319] Al- Ḥusayn b. Muḥammad reported to us on the authority of Aḥmad b. Muḥammad b. Isḥāq, on the authority of Abū Ya'la Al-Mawsili, on the authority of Wahb bin Baqiyyah, on the authority of Khālid, on the authority of Al-'Ala bin Al- Musaiyab, on the authority of ʿAmr b. Murrah, on the authority of Abi ʿUbaidah, on the authority of ʿAbdullāh Ibn Masʿūd, he said: The Messenger of Allah (PBUH) said: **((those who (living before you) of the Children of Israel, if one committed a sin, one of them would forbid him out of Ta'zir. Then he would meet him the next day and find no change in him, but this would not prevent him from eating with him, drinking with him and sitting in his assemblies. When it came to this, Allah led their hearts into evil ways on account of their association with others. They also were reduced to apes and pigs, and cursed at the tongues of Dāwūd and ʿIsa (Jesus), son of Maryam (Mary);** ﴿… that was for their disobedience and violations﴾**. By Him in Whose Hand my soul is, there is no escape for you but you either enjoin good, forbid evil, catch hold of the hand of the oppressor and persuade him to act justly and stick to the truth, or Allah will involve the hearts of some of you with the hearts of others and will curse you as He had cursed them.))** [1]

(1) **[1318-1319] The assessment of the reliability of the chain of transmitters:**
- Its narrators are trustworthy, except that there is an interruption between Abū ʿUbaidah and his father Ibn Mas'ud, as he did not hear from him with sahih narration, as Ibn Abi Ḥātim explained it in ((Al-Marasil)) (p. 256).
- See: ((Al-Illal Al-Mutanahya)) by Ibn Al-Jawzi 2/788.

The authentication of Hadith:
- It was reported by Abū Ya'la in ((Musnad)) 9/27 (5094), and Al-Khatib in ((Tarikh Baghdad)) 8/299 with the narration of Khālid, on the authority of Al-Ala', on the

[Qur'an 5:80]: ﴿You see many of them…﴾ it refers to the Jews i.e., Ka'ab bin Al Ashraf and his companions, ﴿…taking the disbelievers as allies…﴾ they were affiliating with those who disbelieve, from among the Meccans, when they were seeking help against Muḥammad (PBUH). ﴿… Truly wicked are their misdeeds, which have earned them Allah's wrath…﴾: Allah is wroth with them, ﴿… And they will be in everlasting torment.﴾

[Qur'an 5:81]: ﴿Had they believed in Allah, the Prophet…﴾ Muḥammad (PBUH), ﴿… and what has been revealed to him…﴾: the Noble Qur'an, ﴿… they would have never taken those ˹pagans˺ as allies. But most of them are rebellious.﴾: it refers to those who rejected Islam.

[Qur'an 5:82]: ﴿You will surely find …﴾(you) refers to Muḥammad, ﴿…the most bitter towards the believers to be the Jews…﴾: the Jews of Medina.

[1320] Ibn Fnjwyh reported to me on the authority of Abū Ja'far Muḥammad bin Aḥmad Al- ṣaffar Al-Hamedani, on the authority of Abū ʻAlī ʻAbdullāh bin ʻAlī bin Al-Zubair Al-Balkhi, on the authority of Ismail bin Bahram Al-Ashja'I, on the authority of ʻAbbad bin Al-'Awwam, on the authority of Yaḥyá bin ʻUbaidullah, on the authority of his father, on the authority of Abū Huraira, on the authority of the Prophet (PBUH), he said: **((when there were only two Jews with a Muslim, they would certainly intend to kill him))** [(1)].

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authority of ʻAmr, on the authority of Abū ʻUbaidah.

- It was also reported by Abū Dāwūd, Battles (Kitab Al-Malahim), Chapter: Command And Prohibition (4337), At-Ṭabarānī in ((al-Muʻjam al-kabīr)) 10/146 (10268), At-Ṭabarī in ((Jāmiʻ al-Bayān)) 6/318, and Ibn Abi Ḥātim in ((Interpretation of the Great Qur'an). (4/1181 (6661) with the narration of Al-Ala' on the authority of ʻAmr, on the authority of Salem Al-ʻAftas, on the authority of Abū ʻUbaidah.

(1) **[1320] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is very weak; Yaḥyá bin ʻUbaid Allah is Matruk (abandoned), Al-Balkhi and Al-Saffar were not found.
- See: ((The chained narrations according to Ibn Kathīr)), PhD dissertation, by Dr. Ghaleb Al-Hamidhi 1/254.

The authentication of Hadith:

- It was reported by Ibn Marwadih, as in ((Interpretation of the Great Qur'an)) by Ibn Kathīr 5/311-312 from Yaḥyá bin ʻUbaidullah, on the authority of his father, on the

﴿…and polytheists…﴾: the idolaters of Mecca, ﴿…and the most gracious to be those who call themselves Christian…﴾: Not all Christians i.e., they are hostile to the Muslims, destroying their lands and their mosques, killing them, capturing them, burning their Book (i.e. Qur'an), and humiliating them. Therefore, this verse was only revealed about the Najashi (Negus) and his companions.

The scholars stated: Quraish conspired to put the believers through trial, so each tribe caught the Muslims among them to be tortured. So some of Muslims were put through trial as regards their religion, and Allah Almighty protected some of them as He willed, whereas Allah protected the prophet (PBUH) through his paternal uncle Abū Talib. When the Messenger of Allah (PBUH) saw what was happening to his Companions, he was not able to protect them, and he had not yet been commanded to wage jihad, he ordered them to migrate to Abyssinia, and said: **((its king is a righteous, he does not oppress anyone, and none lives in his lands will not be oppressed, so travelled to him, until Allah the Almighty appoints a relief for the Muslims.))**

He refers to the Najashi (Negus), and his name is Ashuma, which means in Abyssinian ʿAttia (gift), but the Negus is the name of the king, as you say: Khosrau and Caesar. Eleven men and four women secretly went out to Abyssinia, including: ʿUthman bin Affan and his wife, Ruqayyah, the daughter of the Messenger of Allah (PBUH), he said: **((There is no immigrant between Lut and ʿUthman)).** Al-Zubayr bin Al-Awam, ʿAbdullāh bin Mas'ud, Abdullrahman bin ʿAwf, Abū Hudhaifa bin ʿUtbah, his wife Sahla bint Suhail bin ʿAmr, Mu'sab bin ʿUmair, Abū Salamah bin Abd Al-Assad and his wife Um Salama bint Umayyah, ʿUthman bin Maz'un, ʿAmer bin Rabi'ah, and his

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authority of Abū Hurairah. Then Ibn Kathīr said: Gharib (unusual) hadith.

- It was also reported by Al-Khatib in ((Tarikh Baghdad)) 8/316 from Khālid bin Yazīd, on the authority of Abū Yazīd, on the authority of Abū Wahb, on the authority of his father, on the authority of Ibn Sirin, on the authority of Abū Hurairah, then he said: This is gharib (unusual) hadith from the hadith of Muḥammad bin Sirin, on the authority of Abi Huraira.

wife Layla bint Abi Hathama, Hatib bin ʿAmr, and Suhail bin Bayda, all of them sailed in a boat to Abyssinia for half a dinar, in Rajab, in the fifth year of the Prophethood, and this is the first migration.

Then Ja'far bin Abi Ṭālib moved to Abyssinia, and the Muslims followed them successively; all of the Muslims who migrated to Abyssinia were eighty-two men, except for women and children. When the Quraish was informed, they sent ʿAmr bin Al-'Aas and his companion with gifts to the Najashi and his patriarchs to return the immigrated Muslims to the Quraish, so Allah protected them.

This story was mentioned in details in Surat Al-Imran, and when they left disappointed, the Muslims resided there in a peaceful land with the best neighbors, until the Messenger of Allah (PBUH) emigrated and his call prevailed in the sixth year of migration. Then, the prophet (PBUH) sent ʿAmr bin Umayyah al-Damri to the Negus with a letter to marry Umm Habiba bint Abi Sufyān - as she and her husband migrated to Abyssinia, but her husband died - and to send Muslims from Abyssinia to the prophet (PBUH). Therefore the Negus sent to Umm Habiba, his slave-girl, called: Abraha who informed her of her engagement of the Messenger of Allah, thus she gave the slave-girl her ornaments. He also commanded her to appoint someone to be her guardian, so she appointed Khʾalīd bin Saʾīd bin Al-'Aas who gave her in marriage on a dowry of four hundred dinars. The guardian of the Messenger of Allah (PBUH) was the Negus, so he commanded to bring four hundred dinars, and gave the amount to Umm Habiba at the hands of Abraha. When she came to her, she gave Umm Habiba the fifty dinars, and said: The king has commanded me not to take anything from you, and to return what you gifted me, so she did. She also added: I am the responsible for the king's perfumes and clothes, I believed in Muḥammad, the Messenger of Allah, and I need you to send my greetings to him. Umm Habiba said: sure I will do. Further, the king commanded his wives to send you what they had of oud and amber, afterwards, the Messenger of Allah (PBUH) used to smelt them with her, and he would not disapprove.

Umm Habiba said: we went out in two boats, and the Negus sent navigators with us, until we reached Al-Jar, then we moved to Medina at noon, while the Messenger of Allah was in Khaibar, so some went out seeking him, but I stayed in Medina. Afterwards, the Messenger of Allah (PBUH) came and I entered upon him, while he was asking me about the Negus, I conveyed the greetings of Abraha, so the Messenger of Allah (PBUH) returned the greetings, and said: ((I do not know which one I rejoice in, the conquest of Khaibar, or the arrival of Ja'far?)). Therefore, Allah the Almighty revealed: ﴿⸢In time,⸣ Allah may bring about goodwill between you and those of them you ⸢now⸣ hold as enemies…﴾ [Qur'an 60:7] this verse refers to Abū Sufyān, (goodwill) refers to Umm Habiba's marriage. When Abū Sufyān came to marry Umm Habiba to the prophet (PBUH), he said: he is a good catch whom we cannot refuse. After Ja'far came to the Messenger of Allah (PBUH), the Negus, may Allah have mercy on him, sent his son, Arha bin Ashama bin Abhur, with sixty men from Abyssinia, and conveyed a message to the prophet (PBUH) stated: O Messenger of Allah (PBUH), I bear witness that you are the Messenger of Allah, the truthful and honest, I have pledged allegiance to you, I have pledged allegiance to your cousin, and I have submitted to Allah, the Lord of the Worlds. I sent my son, Arha, to you, and if you wish that I would come to you, I do. Peace be upon you, O Messenger of Allah.

So they boarded a ship following Ja'far and his companions, when they were in the middle of the sea, they drowned. Then, J'afar and his companions with seventy men met the Messenger of Allah (PBUH), dressed in woolen garments; including: sixty-two are from Abyssinia, and eight are from the people of As-Sham, and they are: Buhaira Al-Raheb, Abraha, Idris, Ashraf, Tamam, Qāsim, Duraid and Ayman. The Messenger of Allah (PBUH) recited Suraht Ya-Sin to its end, so they cried when they heard the Qur'an, believed, and said: How similar is this to what used to be revealed to Jesus (PBUH), so Allah, exalted be He, revealed: ﴿You will surely find the most bitter towards the believers to be the Jews and polytheists and the most gracious to be those who call themselves Christian…﴾: It refers to the delegation of the Negus who came with Ja'far bin Abi Talib, and they were seventy men who were monks.

Muqatil and Al- Kalbī stated: They were forty men, thirty-two from Abyssinia, and eight from the people of Ash-Sham.

'Ataa: They were eighty men: forty from Najran, and Bani Al-Ḥārith bin Ka'b, thirty-two from Abyssinia, and eight Romans from Ash-Sham.

Qtādh said: It was revealed about some of the People of the Book, who used to follow the law of truth of Jesus (PBUH). Then, when Allah Almighty sent Muḥammad, they faithfully believed him, so Allah praised them.

﴿… That is because there are priests…﴾: scholars, Qutrab said: qissīs means priest, and scholar, in the language of the Romans. Waraqa said:

What you informed us of qiss (the priest) and monk's saying, I do not want you to reveal.

'Urwa bin Al-Zubair said: The Christians perverted the Gospel, and those who changed the Gospel were four: Luqas, Marfush, Belgis, and Minos, other than a priest who adhered to the way of truth and the straight path, so whoever is on his guidance and his religion is called qissīs (priest).

[1321] 'Abdullāh bin Yūsuf bin Aḥmad reported to me - during my recitation to him – on the authority of Muḥammad bin Hamid bin Muḥammad Al-Tamimi in Mecca, on the authority of Muḥammad bin Al-Jahm Al-Samri, on the authority of 'Abdullāh bin Muḥammad, on the authority of Yaḥyá Al-Hammani, on the authority of Nasīr bin Zaid Al-Ta'i, on the authority of Salat Al-Dahan, on the authority of Hamiyah bin Raab, on the authority of Salman, who said: I recited to the Messenger of Allah (PBUH): (That is because there are priests and monks among them…), then he recited to me: (That is because there are truthful) (1)

(1) **[1321] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is very weak; Al-Hammani is da'if (weak), and Nasir's hadith is munkar (denounced), and Salat and Hamiyah are unknown.

The authentication of Hadith:

- It was reported by Al-Ḥārith in his book ﴿Al-Musnad﴾ - ﴿Zawa'id Al-Haythami﴾ 2/720 (710), Al-Bukhārī in ﴿Al-Tarekh Al-Kabir﴾ 8/116, Ibn Abi Ḥātim in ﴿Interpretation of the Great Qur'an﴾ 4/1183 (6671), and Ad-Duri in his volume on ((the Prophet (PBUH))) (pg. 90) (40) with narration transmitted on the authority of Nasir, on the authority of Salt, on the authority of Hamiyah on the authority of Salman.

{ruh'bānan}: Monks: devout worshippers, the singular form is rahib (monk), such as faris (knight) and fursan, rakib (rider) and rukban. Ruhbaan may be singular and its plural form is rahabīn such as qurbaan (offering) and qarabīn (offerings), jurzaan (rats) and jarazīn (rats), a poet mentioned the singular form:

If you saw a monk at the hermitages in the top of the mountains, the monk would hastily come down

The poet used ruh'bānan to refer to the singular (monk)

Another poet used ruh'bānan to refer to the plural:

Ruh'bān (monks) of Midian, if they see you, they will come down from the hermitages at the top of the mountain.

As it is said: Rahaba Allah, if he fears Allah, its derivatives are: yarhab, ruh'bān, ruh'bānan.

﴿… and because they are not arrogant.﴾: because they are not disdainful of following the truth.

[Qur'an 5:83]: ﴿When they listen to what has been revealed to the Messenger…﴾ Muḥammad, ﴿… you see their eyes overflowing…﴾: they cried, ﴿… with tears for recognizing the truth…﴾.

[1322] Abū 'Uthman bin Abi Bakr Al-Za'farani reported to me on the authority of his Shaikh, on the authority of Abū Ja'far bin Abi Khālid, on the authority of Abdulrahman bin 'Umar bin Yazīd, on the authority of Ibn Abi 'Uday, on the authority of Shu'ba, on the authority of 'Amr bin Murrah, he said: A delegation from Yemen came to Abū Bakr Al-Siddiq, may Allah be pleased with him, and they asked: recite the Qur'an to us, and he recited, so they started to weep. Abū Bakr, may Allah be pleased with him, said: That's how we until our hearts became hardened. Indeed, Abū Bakr could not hold back his tears while he was reciting the Qur'an [(1)].

(1) **[1322] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak, it includes unknown sheikh who was not named, and Abū Ja'far was not found, and 'Amr bin Murra did not meet Abū Bakr, may Allah be pleased with him.

…They say, ﴿Our Lord! We believe, so count us among the witnesses.﴾: it refers to the Muḥammad's (PBUH) Ummah (people), it is confirmed by His saying: ﴿ so that you may be witnesses over humanity…﴾ [Qur'an 2:143]

[Qur'an 5:84]: ﴿ Why should we not believe in Allah and the truth that has come to us? And we long for our Lord to include us in the company of the righteous.﴾ it refers to Muḥammad's Ummah, as He said: (…﴿My righteous servants shall inherit the land.﴾) [Qur'an 21:105]

[Qur'an 5:85]: ﴿So Allah will reward them…﴾ Allah will give them the reward, ﴿… for what they said with Gardens under which rivers flow…﴾: for what they faithfully said, as He said: ﴿…And that is the reward of the good-doers.﴾

[Qur'an 5:86]: ﴿As for those who disbelieve and reject Our signs, they will be the residents of the Hellfire.﴾

[Qur'an 5:87]: ﴿O believers! Do not forbid the good things which Allah has made lawful for you…﴾

The exegetes stated: one day, the Messenger of Allah (PBUH) sat down and reminded the people of Allah, and described the Day of Resurrection, and he did not want to fill their hearts with fear, so they wept. Then, ten of the Companions met in the house of ʿUthman bin Maz'un Al-Jumahi, and they were: Abū Bakr Al-Siddiq, ʿAlī bin Abi Talib, ʿAbdullāh bin Mas'ud, ʿAbdullāh bin ʿAmr, Abū Dhar Al-Ghifari, Salem Mawla Abi Hudhaifa, Al-Miqdad bin Al-Aswad, Salman Al-Farsi, and Ma'qal bin Muqarrin. They agreed to fast during the day, to stay up at night to perform prayer, not to sleep on mattresses, not to eat meat or fat, not to have intercourse with their wives and not to use perfume. They also decided to wear sackcloth, reject the worldly life, wander, enter monastic life, and be castrated. The Messenger of Allah (PBUH) was informed of that, so he went to the house of ʿUthman bin Maz'un but he did not meet him. He said to his wife, Umm Hakim bint Abi Umayyah, called Al-Khawla, and she was a perfumer: **((Is it true what I has been informed of your husband and his companions?)).** She

The authentication of Hadith:
- It was not found.

did not want to tell the Messenger of Allah (PBUH) the lie, she also did not want to reveal her husband's matter, so she said: O Messenger of Allah (PBUH) if ʻUthman had told you that, he would have told the truth. Then, the Messenger of Allah (PBUH) left, and when ʻUthman entered his house, I informed him of that, so he and his companions came to the Messenger of Allah (PBUH). Thus, he (PBUH) said: **((Was I informed that you agreed on such-and-such?))**, they said: yes, O Messenger of Allah, we did not intend anything but good, so he said: **((I was not commanded to do so))**. He (PBUH) added: **((yourselves have a right on you, fast and break the fast, get up in the night to perform prayer and sleep, for I perform night prayer and sleep, fast and break my fast, eat meat and fat, and have intercourse with my wives women, and whoever is displeased with my Sunnah (practices) is not my followed.))** afterwards, he gathered the people and delivered a sermon: **((How is it that some people abstained from their wives, food, perfume, sleeping on beds, and worldly desires. I do not command you to be priests and monks, for that is not in my religion to abandon meat and wives, nor to take monasteries. My people's wander is the fast, and their monasticism is jihad, so worship Allah, do not associate anything with Him, perform Hajj, perform the `Umrah, perform the prayers, pay the zakat, and fast Ramadan, and be righteous, you will be guided. The people before you were only destroyed by overburdening themselves in religion, they have imposed austerities on themselves and God has imposed austerities on them. Their followers are to be found in cells and monasteries.))** So, Allah revealed this verse.

ʻAbd-al-Raḥmān bin Zaid bin Aslam narrated, on the authority of his father, he said: ʻAbdullāh bin Rawaha hosted a guest, Ibn Rawaha came back and did not have dinner, so he asked his wife: did not you serve the dinner for the guest? She said: The food is small in quantity, so I waited for you. He said: you prevented my guest for my sake, your food is forbidden to me, so she said: It is forbidden to me if you do not eat it, and the guest said: it is forbidden to me if I taste it and you do not eat it. Therefore, Ibn Rawaha said: Serve your food, eat in the name of God, and tomorrow I will inform the Messenger of Allah (PBUH) of that. Then, he (PBUH) said: ((you have done well)), so the verse was revealed.

‘Ikrimah narrated on the authority of Ibn ‘Abbās: That a man came to the Messenger of Allah (PBUH), and said: When I consume meat and I get around women, my desires get the best of me. So I made meat unlawful for myself. So Allah revealed this verse.

﴿… O believers! Do not forbid the good things which Allah has made lawful for you…﴾: it means the pleasures that spirits desire, hearts tend to, and which God has permitted you to have, such as good food and delicious drinks.

﴿… and do not transgress…﴾: do not exceed God’s command, it was said: It means castration and removing the testicles of a male human. ﴿… Indeed, Allah does not like transgressors.﴾

[Qur’an 5:88]: ﴿ Eat of the good, lawful things provided to you by Allah...﴾

‘Abdullāh bin Al-Mubarak said: The lawful is what you lawfully earn, and the good is what nourished and grew, and as for solids, clay, soil, and what is not edible, they are detestable, except in terms of medication.

﴿…And be mindful of Allah in Whom you believe.﴾

It was narrated on the authority of ‘Ā’ishah and Abū Mūsá Al-Ash’ari that the Prophet (PBUH) used to eat chicken and Faludhaj (the mix of ghee and honey together), and he liked sweets and honey. He (PBUH) said: **((The believer is sweet and loves sweetness)).** He (PBUH) also said: **((There is a part in the believer’s belly that can only be filled with sweets)).**

It was narrated that Al-Ḥasan was eating Faludhaj, so Farqad entered upon him and he said: O Farqad, what do you say about this? So Farqad said: I do not eat it, and I do not like to eat it, so Al-Ḥasan astonishingly turned to others, and said: The s’Alīva of bees mixed with cow butter, does a Muslim dislike it?

A man came to Al-Ḥasan and said: I have a neighbor who does not eat Faludhaj. He said: Why? He said: He says that he cannot thank Allah for that, so Al-Ḥasan asked: So does he drink cold water? He said: Yes, he replied: Your neighbor is ignorant that God’s blessing upon him in cold water is more than in Faludhaj.

Ibn ʿAbbās said: When ﴿Eat of the good, lawful things provided to you by Allah… ﴾ to the end of the following verse, were revealed, they said: O Messenger of Allah, so how do we do with our oaths that we swore on - and they swore on abstaining from what they agreed upon - so Allah Almighty revealed:

[Qur'an 5:89]: ﴿ Allah will not call you to account for your thoughtless oaths, but He will hold you accountable for deliberate oaths…﴾. The scholars of Hijaz, Basra and Abū Ḥātim recited {ʿaqqadttum} with stress, which means: you have sworn an oath intentionally. On the other side, the scholars of Kufa, and Abū ʿUbaid recited it without stress. He said: that is because the stress is used in the case of repetition over and over again, and I do not ensure that if whoever recited it with stress, the penalty should not be required for one oath, until he repeats it over and over; that is contrary to the consensus.

The people of Ash-Sham recited {ʿaqadtum} it may refer to one, such as {a'fak Allah} (may God bless you) and the like. Al-A'mash recited (with the deliberate oaths you will be held), attributing the verb to oath, accordingly the verse means: what you intended, you deliberate, and you wanted, as He said: ﴿but for what you intended in your hearts…﴾ [Qur'an 2:225]

﴿…The penalty for a broken oath is…﴾: the expiation of the oath if you break it, ﴿… to feed ten poor people…﴾: they differed in its measure:

Al-Shafi'i said: for each needy person one mudd measure according to the Prophet (PBUH) - and a mudd is a pound and a third - and this applies to all expiations, according to Zaid bin Thabit, Ibn ʿAbbās, Ibn ʿUmar, Saʿīd bin Al-Musaiyab, Al-Qāsim, Salem, Sulaymān bin Yasar, A'taa, and Al- Ḥasan, and they cited the following as a proof:

[1323] Abū Bakr Al-Jawzqi reported to us on the authority of Abū Al-Fadl Al-'Abbās bin Manṣūr Alfrndābādy, on the authority of Aḥmad bin Manṣūr on the authority of Ubayy, on the authority of Ibrāhīm bin Tahman, on the authority of Manṣūr bin Al-Mu'tamar, on the authority of Al- Zahrī, on the authority of (Hamid bin) ʿAbd-al-Raḥmān, on the authority of Abū

Hurairah, who said: A man came to the Messenger of Allah (PBUH) and said: I have been ruined for I have had sexual relation with my wife in Ramadan (while I was fasting)The Prophet (PBUH) said (to him), ((Manumit a slave.)) The man said, (I cannot afford that.) The Prophet (PBUH) said: (Then) fast for two successive months continuously. The man said, (I cannot do that.) The Prophet (PBUH) said: (((Then) feed sixty poor persons)), the man said, I have nothing (to feed them with). Then a big basket of fifteen Sa' of dates was brought to the Prophet (PBUH), and he said: ((Go and give this in charity)). The man said, (Shall I give this in charity) to a poorer person than l? by Him Who sent you with the Truth, there is no family in between these two mountains (of Medina) who are poorer than we. The Prophet (PBUH) said: ((Then) feed your family with it)) (1).

They said: if fifteen sa' are divided among sixty poor people, each poor's share is one mudd.

Abū Hanifa said: If he feeds wheat, the share is half a sa', and if he feeds barley, dates, raisins and the like, the share is full sa', and less than that is not sufficient, according to[489] ʿUmar bin Al- Khiṭāb, his son, Al-Shaʿbī, Al-Nakhʿī, Saʿīd bin Jubair, Mujāhid, Al-Hakam, and Al- Ḍaḥḥāk, and they cited the hadith of the Prophet (PBUH) as a proof: he brought a wasq of sixty sa',

(1) **[1323] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission of the compiler includes Al-Frandabadi and Aḥmad bin Manṣūr, about whom no crtitisim nor praise was raised, and the hadith is authenticated, as follows.

The authentication of Hadith:

- It was reported by Al-Bukhārī in The Book of Fasting, Chapter: Sexual intercourse with wife in Ramadan and the expiation of that (1936), Muslim, The Book of Fasting, Chapter: The strict prohibition of intercourse during the day in Ramadan for one who is fasting; And the obligation of offering major expiation and the definition thereof; And that it is obligatory for both the one who can afford it and the one who cannot afford it, and it remains an obligation for the one who cannot afford it until he has the means (1111), Aḥmad in ((Al-Musnad)) 2/ 516 (10687), Abū Dāwūd, The Book of Fasting, Chapter: Expiation For A Man Who Has Sexual Intercourse With His Wife During Ramadan (2390), and others with the narration of Az-Zuhri on the authority of Hamid.

gave it to a man whom an expiation was required, and said: ((feed sixty poor people)).

ʻAlī bin Abi Ṭālib and Muḥammad bin Kaʼb said: a morning meal and an evening meal.

It was narrated on the authority of Shuraih: they will eat meal with meat to their fill.

According to Al-Shafiʾ, it is not permissible to take the values of zakat and expiations, while Abū Hanifa permitted that. Al-Shafiʾ considered the literal meaning, but Abū Hanifa concerned: the interest and benefit.

According to Al-Shafiʾi, it is not permissible to give it to less than ten poor people, but Abū Hanifa said: If he gives one poor person in ten days, it is permissible.

Al-Shafiʾ said: It is not permissible to give the atonement except to a free Muslim in need, and it is not permissible to give it to slaves, infidels, or rich.

Abū Hanifa said: it is permissible to give the atonement to dhimmis. As for zakat, it is not permissible to be given to the dhimmis without a dispute.

Shafiʾ cited the following verse as a proof ﴿Do not entrust the incapable ˹among your dependants˺ with your wealth…﴾ [Qurʾan 4:5], and the infidel is the most of foolish one, such as Allah the Almighty said: ﴿ it is they who are fools﴾ [Qurʾan 2:13], whereas Abū Hanifa cited the following verse as a proof: ﴿ and give food—despite their desire for it—to the poor, the orphan, and the captive﴾ [Qurʾan 76:8], the captive is only one of the infidels.

﴿… from what you normally feed your own family…﴾: of the midmost food from which you feed your families i.e., if he eats wheat, it is not sufficient to give barley. Al-Sadiq recited ahlīkum (your families), and ﴿…or to clothe them…﴾: {aw kisʾwatuhum} is recited by the majority of reciters with kasra on the kaf, whereas Al-Salmi recited it with damma, which are two ways of recitation, such as (iswa and Uswa (example), rishwa and rushwa (bribe)).

Saʻīd bin Jubair recited {aw kʾiswatuhum} (or their equal), referring to the equal of your family in food, and the equal means the like and the same, i.e. you feed the poor likewise you feed your family.

The scholars differed about the clothing that suffices in the expiation, and some said: It is one garment with what may be [properly] called clothes, i.e. a lower garment, cloak, a loincloth, a shirt, trousers, or a turban, and the like, according to Ibn ʻAbbās, Al-Ḥasan , Al-Hakam, Mujāhid , ʻAta', and Al-Baqir as well as Al-Shafi'i stated it.

Others said: A full dress, and the turban does not suffice in it, and it is the doctrine of Al- Nakhʻī and Abū Hanifa.

Mālik said: The least permissible cloth is the sufficient to perform prayer.

Saʻīd bin Al-Musaiyab and Ad-Dahak said: Each poor person shall be given two garments, arguing that Abū Mūsá Al-Ash'ari required an expiation, so he clothed ten poor people, each of whom was given two garments made in Dhahran, and Loin cloth made in Bahrain.

Shahr bin Hawshab said: A garment costs five dirhams.

﴿…or to free a bondsperson…﴾: Al-Shafi'i said: the setting free of a believer is sufficient to be applied in the expiation for slaying, breaking oath, repudiation through zihār, sexual intercourse during the day in Ramadan, vow, and will, and Abū Hanifa agreed with him in expiation for slaying, but other cases, he permitted setting free of an infidel.

Al-Shafi'i cited the following verse revealed about the expiation for slaying as a proof: ﴿… must free a believing slave…﴾ [Qur'an 4:92) the verse conditioned the setting free must be applied to a believer, whereas other cases of expiation are not restricted. Therefore, these cases shall be restricted and applied according to this condition. He also confirmed his statement by cited the narration of Hadith that a man came to the prophet (PBUH) and said: O Messenger of Allah, I made a vow, then he said: ((Free a slave)), so he brought a non-Arab slave to the Prophet (PBUH). The Messenger of Allah (PBUH) asked: ((Who is your Lord?)) he clarified that his Lord is Allah, and indicated that He is one, so he (PBUH) said: ((Who am I?)) Then, he pointed to the sky, referring: you are the Messenger of Allah (PBUH), so he said: ((Set him free, for he is a believer)).

(To make a vow): is absolute not restricted.

Abū Salamah narrated on the authority of Al-Sharid: His mother made a will that a slave should be freed on her behalf, so he came to the Messenger of Allah (PBUH) and said: My mother made a will that a slave should be freed on her behalf, and I have a black slave girl, should I free her? He said: ((bring her)), so she was brought, he (PBUH) asked: ((Who is your Lord?)) she replied: Allah, then he asked: ((Who am I?)) she said: the Messenger of Allah, he said: ((Set her free, she is a believer)).

Abū Hanifa considered the apparent meaning of the verse.

It is permissible in expiation for emancipation of young and old, male and female.

In case that the salve has deficiency; know that the defect is two types: the first is a defect that prevents him\her from working, so it is not permissible, such as the blind, the paralyzed, the disabled, the completely insane, and the mute. The second is a slight defect that does not prevent him\her from working, then it is permissible, such as the mutilated, the slave whose little finger is cut off, and the like. Likewise, it is determined about the clothing: in case that the garment is worn out, then it is not permissible. However, if it was worn but can be used again, it is permissible.

Clearly, the expiator has a choice; because Allah mentioned the word refers to the possibility of choice, which is (or).

﴿…But if none of this is affordable…﴾: The jurists differed in whoever does not find the means, for any one of the expiations, and when is the fast permissible for him? Abū Hanifa said: If he possesses two hundred dirhams, twenty Mithqals, or the least nisab for zakat, the fast becomes not permissible.

If it is less than that amount, and he does not find the means, the fast will be permissible.

Some of the late jurists said: If he has enough money for his subsistence, and there is an additional amount sufficient for his expiation to feed, it is not permissible to fast, otherwise, it is permissible to fast.

Al-Shafi'i said: If he has food (sufficient) for his own self and his children for his day and night, and there is surplus food to feed ten poor people, he must offer expiation by feeding, otherwise, he offers expiation by fasting.

Some said: If he possesses an amount sufficient for feeding, he is not permissible to offer expiation by fasting, even if it is the last amount he possesses, according to Sa'īd bin Jubair and Al-Ḥasan . They said: If he has two or three dirhams, he must offer expiation by feeding.

If whosoever cannot find means, ﴿…then you must fast…﴾: he must fast, or he must offer his expiation by fasting ﴿…three days…﴾ and the scholars differed about how to fast:

Al-Shafi'i has two viewpoints: the first, the three days must be successive, the otherwise is not permissible, according to Abū Hanifa, Al-Thawri, and Al-Muzani, by analogy with fasting in expiation for zihār, in accordance with the recitation of 'Abdullāh, and Ubayy (so fasting for three consecutive days), Ibn 'Abbās and Qtādh stated. The second indicates the expiator has the choice to fast successively or separately, however successive fasting is preferable, according to Mālik.

﴿…This is the penalty…﴾: the stipulated expiation is, ﴿…for breaking your oaths…﴾: if you have sworn, and have broken them, such as He said: ﴿… then ˹let them fast˺ an equal number of days…﴾ [Qur'an 2:184], and ﴿…then compensate either by fasting, charity…﴾ [Qur'an 2:196]: break your fast and then shave your head. ﴿…So be mindful of your oaths…﴾: keep your oaths, and do not break them, ﴿…This is how Allah makes things clear to you, so perhaps you will be grateful.﴾

[Qur'an 5:90]: ﴿ O believers ! Intoxicants, gambling, idols…﴾ It has been interpreted, and the aspects of its prohibition has been clarified, and we will mention traditions contained warning for whoever drinks and sells it, and God is the Arbiter of Success.

[1324] sheikh Abū 'Amr Aḥmad bin Abi (bin Aḥmad) Al-Furati reported to us - during my recitation in Rajab in the year three hundred and ninety-two – on

the authority of Abū Al-Fadl Muḥammad bin Aḥmad bin ʻAbdullāh Al-Salami Al-Marwazi on the authority of ʻAbdullāh bin Yaḥyá, on the authority of Al- Ḥusayn bin Al-Mubarak, on the authority of Baqiyyah bin Al-W'Alīd, on the authority of ʻAbdullāh bin Habib, on the authority of Al- Zahrī, on the authority of Saʻīd bin Al-Musaiyab, on the authority of ʻUthman bin ʻAffan who said: the Messenger of Allah (PBUH) said: **((indeed, Allah never combines wine and faith in a salve's heart))** [(1)].

[1325] Aḥmad bin Ubayy reported to us on the authority of I'mran bin Mūsá, on the authority of Musaddad bin Qattan, on the authority of ʻUthman bin Abi Shayba, on the authority of Muḥammad bin Sulaymān Al-Asbahani, on the authority of Suhail bin Abi Saleh, on the authority of his father, on the authority of Abū Huraira, he said: The Messenger of Allah (PBUH) said: **((The one who is addicted to wine is like one who worships idols))** [(2)].

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(1) **[1324] The assessment of the reliability of the chain of transmitters:**

- The author's chain of transmission is very weak, for it includes Al- Ḥusayn bin Al-Mubarak who transmitted Munkar (denounced) narrations, and it also includes reporters whom were not found, and the hadith is not authentically marfu' (raised), rather it is mawquf (stopped) on the authority of ʻUthman, which is sounder.

The authentication of Hadith:

- It was reported by Al-Nasa'i in (Al-Sunan Al- Kubrá) 3/228 (5176), Al-Bayhaqī in (Al-Sunan Al- Kubrá) 3/229, and ʻAbd-al-Razzāq in (Al-Musannaf) 9/236 (17060) with the narration of Az-Zuhri on the authority of Abū Bakr bin ʻAbd al-Raḥmān bin Al-Ḥārith, on the authority of his father, on the authority of ʻUthman, with mawquf (stopped) transmission. He clearly mentioned a story at the beginning, and at the end: So avoid Khamr, for by Allah faith and addiction to Khamr cannot coexist but, one of them will soon expel the other.

(2) **[1325] The assessment of the reliability of the chain of transmitters:**

- The author's chain of transmission is da'if (weak); it includes Al-Asbahani who is truthful, and he made mistakes, but the hadith, based on all proofs, was classified as Hassan (good).
- Ibn Hajar said in ((Takhrij Ahadith Al-Kashshaf)) 1/674 on the authority of Abū Hurairah: Its chain of transmission is Hassan (good).
- See: ((Silsilah Al-Ahadith Al-Sahihah)) by Al- Albānī (677).

The authentication of Hadith:

- It was reported by Ibn Majah, The Book of Drinks, Chapter: Reports Concerning Drunkards (3375), Ibn Abi Shaybah in ((Al-Musannaf)) 8/142 (24426), Ibn ʻUday in ((al-Kāmil)) 6/229, and Ibn Al-Jawzi in ((al-ʻIlal al-mutanāhiyah)) 2/671 with the narration of Ibn Sulaymān on the authority of Suhayl.

[1326] Aḥmad bin Ubayy reported to us on the authority of Muḥammad bin Ya'qūb, on the authority of Al-Rabi' bin Sulaymān, on the authority of Al-Shafi'i, on the authority of (Mālik on the authority of) Nafi', on the authority of Ibn 'Umar, he said: the Messenger of Allah (PBUH) said: **((He who drinks wine in this world and dies, not having repented, will not drink it in the Hereafter))** [(1)].

- It was also reported by Ibn Kharash, on the authority of Al-'Awam bin Hawshab, on the authority of Sa'īd bin Jubair, on the authority of Ibn 'Abbās, with the narration which is marfu' (raised): ((Whoever is addicted to wine dies he will meet God most high in the same condition as an idolater)), Ibn Hibban in his (Sahih) and in (al-Iḥsān)) 12/167 (5347), and its chain of transmission includes Ibn Kharash who reported Munkar (denounced) Hadith, and Ibn Kharash was not the only reporter who transmitted it, rather Israel bin Yūnus narrated it, on the authority of Hakim bin Jubair, on the authority of Sa'īd bin Jubair.
- Furthermore, it was reported by Abū Na'īm in ((Ḥilyat al-awliyā') 9/253, and Hakim's transmission is da'if (weak).
- It was reported by Aḥmad in ((Al-Musnad And Aḥmad included it in ((Al-Musnad)) 1/272 (2453) from Ibn Al-Mankadr, who said: I transmitted it on the authority of Ibn 'Abbās, and its chain of transmission is interrupted, in which the narrator who was not named, and with the narration of Aḥmad, which was reported by Ibn Al-Jawzi in ((al-'Ilal al-mutanāhiyah)) 2/671.
- Moreover, Abū Naim reported it in ((Ḥilyat al-awliyā') 3/203 from 'Alī bin Al-Ḥusayn, on the authority of Al- Ḥusayn bin 'Alī bin Abi Ṭālib, on the authority of his father, with a chain of transmission which is marfu' (raised).
- Ibn Kathīr said in ((Tuhfat At- Ṭālib)) 2/212
- Al-Bazzar also reported it in ((Al-Bahr Az-Zakhkhar)) and in ((Kashf al-astār)) 3/353 (2924) from Fitr bin Khalifa, on the authority of Yūnus bin Janab, on the authority of Mujāhid, on the authority of 'Abdullāh bin 'Amr, with a chain of transmission, which is marfu' (raised): ((Whoever gets drunk from alcohol, his prayer will not be accepted for forty days, and if he dies, he will be in the same condition as an idolater)), but its chain of transmission includes Yūnus which is da'if (weak).

(1) **[1326] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is sahih (authentic).

The authentication of Hadith:

- It was reported by Al-Bukhārī Limits and Punishments set by Allah (Hudood), The Book of Drinks, chapter: His saying: (Intoxicants, gambling, idols, and drawing lots for decisions are all evil) (5575), Muslim in The Book of Drinks, Chapter: Every intoxicant is Khamr and all Khamr is Haram (2003), and Mālik in ((Al- Mawtá)) 2/846 (1542), and others with the narration of Nafi' on the authority of Ibn 'Umar

[1327] Aḥmad bin Ubayy reported to us on the authority of Abū ʿAbdullāh Muḥammad bin Mūsá Ar-Razi, on the authority of Al-Ḥārith bin Abi Usama Al-Baghdadi, on the authority of Dāwūd bin Al-Muhbbar Al-Wasiti, on the authority of Maysara bin Abd Rabbo, on the authority of Abi ʿĀ'ishah Al-Sa'di, on the authority of Yazīd bin ʿAmr bin Abdullaziz, on the authority of Abū Salama bin Abdullrahman, on the authority of Abū Hurairah and Ibn ʿAbbās, both of them said: The Messenger of Allah (PBUH) said: **((whoever drinks wine in this world, Allah will give him drink from the poison of snakes, and the poison of scorpions. Whoever drinks it, the flesh of his face will fall into the cup before he drinks; if he drinks it, his flesh will disintegrate like a carcass, which harmed the congregation, then he will be commanded to the Fire. Its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it the one to whom it is conveyed, and the one who consumes its price, all of them share the same sin and are equal in its disgrace. God also will not accept his prayer, fasting, hajj and ʿumra until he repents, if he dies before repenting, God, the Mighty and Sublime, will certainly give him, with every draught he drank in this world, a similar amount of pus of Hell. Every intoxicant is Khamr and every intoxicant is unlawful))** [(1)].

[1328] Aḥmad bin Ubbay reported to us on the authority of Abū Al-'Abbās Al- ʿĀṣim, on the authority of Muḥammad bin Isḥāq Al-Saghani, on the authority of Abū Nua'im, on the authority of ʿAbd-al-ʿAzīz bin ʿUmar bin Abdullaziz, on the authority of ʿAbd-al-Raḥmān bin ʿAbdullāh Al-Ghafiqi - from Egypt - on the authority of Ibn ʿUmar, he said: I bear witness that I heard the Messenger of Allah (PBUH) say: **((Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who**

(1) **[1327] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is mawdu' (fabricated), due to Dāwūd Al-Muhbar, who is a liar, and Abū Aisha and Yazīd bin ʿAmr who are unknown

The authentication of Hadith:
- It was reported by Al-Ḥārith, as in ((Baghiyat Al-Ta`ish)) by Al-Haythami 1/309 (205), from Dāwūd Ibn Al-Muhbar, which has been already mentioned.

conveys it, and the one to whom it is conveyed, and the one who benefits from the price paid for it)) [1].

[1329] Aḥmad bin Ubayy reported to us on the authority of Abū Al-'Abbās Al- ʿĀṣim, on the authority of Muḥammad bin Isḥāq bin Ja'far Al-Saghani, on the authority of Naʿīm bin Hammad, on the authority of Abdullaziz bin Muḥammad, on the authority of ʿAmr bin Abi ʿAmr, on the authority of ʿIkrimah, on the authority of Ibn ʿAbbās, he said: The Messenger of Allah (PBUH) said: **((Avoid Khamr for it is the key to all evil. Let none of you die unless owing a debt, for there is no dinar, but they divide the good deeds and the bad deeds there [in the Hereafter], so some will take it in the right hand and some in the left.))** [2]

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(1) **[1328] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak), due to Al-Ghafiqi, and he was traced, as follows, so his transmission is supported so it is classified as hassan (good).

The authentication of Hadith:
- It was reported by Abū Dāwūd, Drinks (Kitab Al-Ashribah), Chapter: Grapes pressed for wine (3674), Aḥmad in ((Musnad)) 2/25, 71 (4787, 5391), Ibn Majah, Book of Drinks, Chapter: Wine is cursed from ten angles (3380), and Al-Bayhaqī in (3380). (Al-Sunan Al- Kubrá)) 5/327, all of them reported with the narration of ʿAbd-al-ʿAzīz bin ʿUmar, on the authority of Al-Ghafiqi, and Abū Tohma, their mawla, on the authority of Ibn ʿUmar.
- Abū Tohma is the mawla of ʿUmar bin ʿAbd-al-ʿAzīz, who narrated on the authority of Ibn ʿUmar, and on his authority ʿAbd-al-ʿAzīz bin ʿUmar, a trustworthy reciter.
- See: ((Al-Kashif)) by Al- Dhahabī 3/350, and he traced Al-Ghafiqi, so his narration is authentic.
- It was also reported by Saʿīd bin Manṣūr in ((Sunan)) 4/1594 (816), Al-Bayhaqī in ((Shuʿb al-īmān)) 5/9 (5583), At-Ṭabarānī in ((al-Ṣaghīr)) 1/266, and Al-Ḥākim in ((Al-Mustadrak)) 2/37, with the narration of Fulayh bin Sulaymān, on the authority of Saʿīd bin ʿAbd al-Raḥmān, on the authority of ʿAbdullāh bin ʿAbdullāh bin ʿUmar, on the authority of his father, and this is a weak chain of transmission, in which Fulayh is not authentic, and Saʿīd is unknown, but he is supported by the transmitters before him.

(2) **[1329] The assessment of the reliability of the chain of transmitters:**
- It includes Naʿīm bin Hammad made many mistakes, ʿAmr bin Abi ʿAmr is perhaps interrupted

The authentication of Hadith:
- It was reported by Al-Ḥākim in ((Al-Mustadrak)) 4/162, Al-Bayhaqī in ((Shuʿb al-īmān)) 5/10 (5588) from Naʿīmbin Hammad, without: ((Let none of you die unless

[1330] Abū Bakr Muḥammad bin Aḥmad Al-Qattan reported to us on the authority of Muḥammad bin Al-Ḥasan bin Muḥammad Ad-Dahqan, on the authority of ʻUthman bin Saʻīd Ad-Darmi, on the authority of Al-Rabi' bin Rawh Abū Tawbah Al-Halabi, on the authority of Muḥammad bin Furat Al-Jarmi, on the authority of Al-Hakam bin ʻUtaiba, on the authority of Muḥammad bin ʻʻAlī, on the authority of ʻAlī bin Abi Ṭālib, he said: The Messenger of Allah (PBUH) said: **((Whoever drinks Khamr after Allah forbids it on my tongue, he won't be married if he wants, won't be trusted, and won't be believed. So, whoever entrusts him with a trust and he consumes it, Allah certainly won't give him another in its place.))** (1)

[1331] Abū Al-Qāsim Al-Habibi quoted a poetry on the authority of Abū Al-'Abbās ʻAbdullāh bin Muḥammad Al-Jiyani on the authority of Radwan bin Aḥmad As-Saydalani said:

I have abandoned wine and become an ally to those who criticized it

It is drink that defiles one's honor and is the key of all evil (2)

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owing a debt... etc.)) and the chain of transmission includes Ismail bin Muḥammad whom was found.

- See: ((Mīzān al-iʻtidāl)) by Al- Dhahabī 1/247, and it was classified as weak by Al-Albānī in ((Ḍaʻīf al-Jāmiʻ al-Ṣaghīr) (142).
- And for ((Let none of you die unless owing a debt)), it was reported by authentic transmitter from Al-Maqbari on the authority of Abū Hurairah with marfu' (raised) narration: ((Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham)). Al-Bukhārī reported it in The Book of To make the Heart Tender (Ar-Riqaq), Chapter: Al-Qisas on the Day of Resurrection (6534), Aḥmad in ((Al-Musnad)) 2/506 (10573), and others.

(1) **[1330] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is mawdu' (fabricated), due to Al-Jarmi who is a liar

The authentication of Hadith:

- It was not found.

(2) **[1331] The assessment of the reliability of the chain of transmitters:**

- Al-Habibi, it was said: Al-Ḥākim accused him of lying, and Abū Al-ʻAbbāst was not found

The authentication of Hadith:

- The two poetic verses were mentioned by Al-Qurtubi in ((Al-Jami' li Ahkam Al-Qur'an)) 6/294.

﴿…gambling…﴾: the game of chance, ﴿…idols…﴾: stones named ansab because they used to erect them, the singular form is nasb with fath on the nūn and sūkūn on the ṣad , or nusb with damma on the nūn, whether it is stressed or not.

﴿… and drawing lots for decisions…﴾: divinatory arrows, ﴿…are all evil…﴾: abomination, ﴿…of Satan's handiwork…﴾: which he adorns, ﴿…So shun them…﴾: avoid it (it refers to all of the mentioned evil) ﴿…so you may be successful.﴾

[Qur'an 91 :5]: ﴿Satan's plan is to stir up hostility and hatred …﴾

Satan desires only to precipitate enmity and hatred, ﴿…between you with intoxicants and gambling…﴾: such as what happened to the Ansari, who wounded Sa'd bin Abi Waqqas with a camel's jawbone. ﴿…and to prevent you from remembering Allah and praying…﴾: likewise what happened to ʿAbd-al-Raḥmān bin ʿAwf's guests, ﴿…Will you not then abstain?﴾: In other words: Desist, it is interrogative sentence implies the meaning of command, such as He said: ﴿…Will you then be grateful?﴾ [Qur'an 21:80]

[Qur'an 5:92]: ﴿Obey Allah and obey the Messenger and beware!...﴾ beware of disobedient acts, ﴿…But if you turn away,﴾: from obedience, ﴿…then know that Our Messenger's duty is only to deliver ˹the message˺ clearly.﴾ As for success and failure, and reward and punishment, it is up to Allah, the Mighty and the Sublime. When the prohibition of alcohol and gambling was revealed, the Companions said: O Messenger of Allah, how about our brothers who died while drinking alcohol and consuming the money of gambling? So Allah the Almighty revealed His saying:

[Qur'an 5:93]: ﴿ There is no blame on those who believe and do good for what they had consumed before ˹the prohibition˺…﴾ No blame shall be attached to those who believe and drank khamr before prohibition, likewise He said: ﴿… and whoever does not taste it—except a sip from the hollow of his hands—is definitely with me…﴾ [Qur'an 2:249]. That is in regard to any food they have eaten, so He said (consumed), because it is a comprehensive word refers to both drinks and food. ﴿…as long as they fear Allah…﴾: as long as they warded

off polytheism. ﴿…have faith, and do what is good; then they believe and act virtuously, then become fully mindful ˹of Allah˺…﴾: then they abandoned alcohol and gambling after prohibition, ﴿…and do righteous deeds…﴾ : they abandoned all the unlawful acts, ﴿…For Allah loves the good-doers.﴾

[1332] Ibn Fnjwyh reported to me on the authority of ʻUmar bin Al- Khiṭāb, on the authority of Muḥammad bin Isḥāq Al-Masuhi, on the authority of Abū Bakr bin Abi Shaybah, on the authority of Muḥammad bin Bishr, on the authority of Misar, on the authority of Abi ʻAoun, on the authority of Muḥammad bin Hatib, on the authority of ʻUthman was mentioned, on the authority of Al-Ḥasan bin ʻAlī, he said: This is the Commander of the Faithful who will come and tell you. He said: "Alī, may God be pleased with him, came and said: ʻUthman is among those who believed and did righteous deeds, ﴿…as long as they fear Allah, have faith, and do what is good; then they believe and act virtuously, then become fully mindful ˹of Allah˺ and do righteous deeds. For Allah loves the good-doers.﴾ (1)

[Qur'an 5:94]: ﴿ O believers ! Allah will surely test you with game…﴾

The verse was revealed in the year of Al-Hudaibiya, God Almighty tested them with game, so the wild animals were flocking to their caravans whereas they were in the sacred state. While they were on the way between Mecca and Medina, a wild donkey appeared to them, Abū Al-Yusr bin ʻAmr thrusted it

(1) **[1332] The assessment of the reliability of the chain of transmitters:**
- Its chan of transmission is sahih (authentic).

The authentication of Hadith:
- It was reported by Ibn Abi Shaybah in ((Al-Musannaf)) 11/132 (35588) from Muḥammad bin Bishr, and its chain of transmission is authentic. It was reported by Naʻīm in ((Al-Fitan)) 1/83 (187) from Muḥammad bin Yazīd, on the authority of Al-ʻAwam bin Hawshab, on the authority of Muḥammad bin Hatib with it, as the mentioned in ((History of Wasit)) 2/47.
- Al-Ḥākim also reported it in ((Al-Mustadrak)) 3/111 from Yaḥyá bin Abi Ṭālib, on the authority of Bashar bin Mūsá Al-Khafaf, on the authority of Al-Hatibi ʻAbd al-Raḥmān bin Muḥammad , on the authority of his father, on the authority of his grandfather.
- Ibn Abi Ḥātim reported it in ((Interpretation of the Great Qur'an)) 4/1202 (6779) from ʻAmr Al-Awdi, on the authority of Abū Usama, on the authority of Saʻd bin Abi ʻAwf Al-Thaqafi, on the authority of Muḥammad bin Hatib.

with his spear. Someone said to him: You have killed the game while you are in the sacred state, so he came to the Messenger of Allah (PBUH) and asked him about that, so Allah Almighty revealed:

﴿O believers! Allah will surely test you…﴾: to try you, ﴿…with game…﴾: He said (some) kinds of game, for He tested them with land game in particular. ﴿…within the reach of your hands…﴾: which will be caught by your hands, i.e. chicks and eggs, and what cannot escape from hunting. ﴿…and spears…﴾: it refers to the beasts and big game, ﴿…to distinguish…﴾: to know, He has already known, ﴿…those who fear Him in secret…﴾: accordingly, he avoids game in the sacred state. ﴿…Whoever transgresses from now…﴾: after that prohibition against it ﴿…on will suffer a painful punishment.﴾

[Qur'an 5:95]: ﴿ O believers! Do not kill game while on pilgrimage…﴾ they are in the sacred stated to perform Hajj or ʻUmrah; (muhrimūn) is the plural form of Mḥrim which is described male and female who are in the sacred state. ﴿…Whoever kills game intentionally…﴾: They differed in determining the intention of killing that necessitates the penalty and atonement. Some said: It is that whoever, in the sacred state, intentionally kills the game while forgetting his ihram during killing. As for whoever killed the game intentionally, despite he was remembering his ihram, then no atonement should be applied to him, i.e. it is up to God because it is too great sin to be expiated, Mujāhid, and Al-Ḥasan stated.

Others said: when someone in ihram intentionally kills the game, remembering his sacred state, so expiation and the penalty should be applied to him whether he intentionally or accidentally killed, Al-Shafi'i and most of the jurists stated.

Al- Zahrī said: The Qur'an referred to the deliberate killing, and the Sunnah tackled the accidental killing.

Ibn ʻAbbās said: If he killed it deliberately, he should be asked: Did you kill any game before it?

If he answers (Yes), he is not penalized, and it is said to him: Go, and God will take revenge from you, but in case that his answer is (I did not kill any

game before), the penalty should be applied to him. Once he repeats it again (the forbidden game), after he has been penalized, his back and chest should be severely beaten; likewise the judgment of the Messenger of Allah (PBUH) in Waj, which is a valley in At-Ta'if.

If he kills another game, he should be penalized, according to the majority of scholars and us, as Allah the Almighty said: ﴿…must compensate by offering its equivalence…﴾: there is nunation on the word (alnni'am) and {mithl} is in the nominative case out of the substitute (Aljazaa (compensate)) according to Ya'qub and the people of Kufa; it means like what he killed from the cattle. Other grammarians stated it is in the genitive case for the two nouns are different. ﴿… as judged by…﴾: the penalty, ﴿…two just men among you…﴾: two just jurists; they look at the game and judge he should be judged a sacrificial animal that is similar to the game, to be taken into the Sanctuary, likewise the Almighty said: ﴿…to be offered at the Sacred House…﴾.

A sacrificial camel is adjudged as redemption for an ostrich, a sacrificial cow is adjudged as redemption for cow, deer or wild ass, bullock is adjudged as redemption for a calf of wild cow, and sheep is adjudged as redemption for hyenas for it is a game and lawful to be eaten. As for the beasts, there is no redemption for them, but a female goat is compensated by a female sheep, lamb is adjudged as redemption for gazelle and rabbit, a young sheep is adjudged as redemption for lizard and jerboa, and female sheep is adjudged as redemption for pigeons, laughing dove, European turtle dove, Ad-Dubisi, homing pigeon, and all birds takes scoops of water when drinking. Further, they differed about the locusts, so ʻUmar said to Ka'b - in two locusts-: What did you decide? He said: A dirham. He said: bravo, a dirham is better than a hundred locusts. It was also narrated on the authority of ʻUmar: a date is for the locust, and Ibn ʻAbbās said: A handful of food is for the locust.

Whoever kills a chick, an egg or something that is not an animal must compensate its value as food, according to ʻUmar, ʻUthman, ʻAbd-al-Raḥmān bin ʻAwf, Ibn ʻAbbās, and Ibn ʻUmar, as well as Al-Shafi'i, and it is the majority of scholars.

Al- Nakh'ī said: The game is compensated with equivalent value of dirhams, then a sacrificial animal should be bought by the estimated amount, and taken to the Ka'ba.

Abdull-Mālik bin 'Umair narrated on the authority of Qabisah bin Jābir, he said: We went out as pilgrims, when we prayed the morning prayer, and led our camels, walking, and talking, an antelope came to us, so we hastened to it. Then, I threw a stone at it, and it hurt its muzzle, so it is killed. When we came to Mecca, we asked 'Umar bin Al- Khiṭāb, who was a pilgrim, and he was sitting with 'Abd-al-Raḥmān bin 'Awf next to him, I also asked, so 'Umar said to 'Abd-al-Raḥmān: What do you think? He said: He should compensate a sheep, he said: I agree with you, so he said: Go and slaughter a sacrificial sheep. Afterwards, I went out to my friend and said: The Commander of the Faithful did not know the judgment so he asked someone else. He said: 'Umar surprised us with the whip, surprised us but 'Umar with a whip, so he whipped me and said: you killed in the Sanctuary, and then you play down the judgment! Allah the Almighty said: ﴿…as judged by two just men among you…﴾, these are I am 'Umar and 'Abd-al-Raḥmān.

[1333] Muḥammad bin Abdus reported to us on the authority of Muḥammad bin Al-Ḥasan , on the authority of 'Alī bin 'Abd-al-'Azīz, on the authority of Al-Qāsim bin Salam, on the authority of Ibn Abi Umayyah, on the authority of Abi 'Awana, on the authority of Abdal- Mālik bin 'Umair [(1)].

﴿…or by feeding the needy…﴾: in case that he does not find the means, or there is no equivalent cattle to the value of the game, this expiation is to feed. To

(1) **[1333] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission includes Ibn Abi Ummah, about whom no critisim nor praise raised, and the tradition has been authenticated by other transmission.

The authentication of Hadith:

- It was reported by At-Ṭabarī in ((Jāmi' al-Bayān)) 7/45 from Waki` on the authority of Al-Mas'udi, on the authority of Abdul- Mālik, on the authority of Ibn Abi Ḥātim in ((Interpretation of the Great Qur'an)) 4/1206.
- It was reported by 'Abd-al-Razzāq in ((Al-Musannaf)) 4/408 (8240) from Muammar on the authority of Abdul- Mālik, and At-Ṭabarānī in ((al-Mu'jam al-kabīr)) 1/127 (258), and Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 5/181, with the narration Ibn Abi 'Umar on the authority of Sufyān, on the authority of Abdul- Mālik.

illustrate, the value of game should be estimated in dirhams by which he feeds the poor people of the Sanctuary. If he is not able to provide, he should fast a day for every half sa', according to Abū Hanifa, but Al-Shafi'i said: he fasts one day for every mudd measure. We stated that he has the right to choose one of these three cases, because He mentioned the word (or), according to Mujāhid , and ʻAtaa.

They also argued over the value of food. Al-Shafi'i, Abū Hanifa, and most of the jurists: The value of the game is determined based on the familiar costs of the town where it is killed.

Al-Shaʻbī: it is evaluated based on the prices of the town where he expiates.

Jaber: Al-Shaʻbi was asked about a person in the sacred state who killed a game in Khorāsān. He said: He expiates in Mecca, depending on the prices in Mecca.

Moreover, they argued over where to feed? Some scholars said: it is incumbent on him to feed in Mecca, ʻAtaa, and Shafi'I stated. It is indisputable that the sacrifice must be in Mecca, whereas the fasting may be permissible wherever the perpetrator would be. It is also permissible to eat the meat of game, except in the case of killing or wounding. Whoever guides someone to hunting, he is offensive, but there is no penalty should be imposed on him, as if he orders someone to kill a Muslim, (he is offensive) without being retaliated.

Know that the game which is not permissible to be killed in the sanctuary and in the state of ihram is the lawful to be eaten.

[1334] Ibn Fanjawiya reported to us - during my recitation - on the authority of As-Sunni, on the authority of Al-Nasa'I, on the authority of Qutayba bin Saʻīd, on the authority of Mālik, on the authority of Nafi', on the authority of Ibn ʻUmar, he said: the Messenger of Allah (PBUH) [496] said: **((There are five creatures which it is not a sin for anyone to kill in the sacred territory and when in the sacred state: the crow, the kite, the scorpion, the rat and the biting dog))** [(1)].

(1) **[1334] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is sahih (authentic).
The authentication of Hadith:
- It was reported by Al-Bukhārī in the book Penalty of Hunting while on Pilgrimage

[1335] it was narrated on the authority of Abi ʻAbd-al-Raḥmān, on the authority of ʻAmr ibn Ali, on the authority of Yaḥyá, on the authority of Shu'bah, on the authority of Qtādh, on the authority of Saʻīd bin Al-Musiyab, on the authority of ʻĀ'ishah, may Allah be pleased with her, she reported the Prophet (PBUH) as saying: **((Five noxious creatures may be killed outside or inside the sacred area: the snake, the rat, the kite, the pied crow, and the biting dog))** [(1)].

﴿…so that they may taste the consequences of their violations…﴾: to taste the evil consequence and the burden of his deed, ﴿…Allah has forgiven what has been done…﴾: before the prohibition and before this verse revealed. ﴿…But those who persist…﴾: after revelation, As-Suddi said: Allah forgave what has been done in the pre-Islam period, and whoever offends again in Islam, ﴿…will be punished by Allah…﴾: in the Hereafter. Ibn ʻAbbās said: He should be whipped his back to death.

As-Suddi: A man offends again after the prohibition, so Allah Almighty burned him with the fire, ﴿…And Allah is Almighty, capable of punishment.﴾

[Qur'an 5:96]: ﴿It is lawful for you to hunt and eat seafood…﴾it is permitted to whoever in the sacred state or not; three types: the fish, their species, and all of what live in the sea are lawful.

Chapter: (What kind of) animals can be killed by a Mḥrim (1826), by Muslim in the book of Pilgrimage Chapter: What animals it is recommended for the Mḥrim and others to kill inside and outside the Sanctuary (1199), Aḥmad in ((Al-Musnad)) 2/52 (5132), Al-Nasa'i In ((Al-Sunan Al- Kubrá)) 2/373 (3811) and others from Mālik on the authority of Nafi', on the authority of Ibn ʻUmar.

(1) **[1335] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is sahih (authentic).

The authentication of Hadith:

- It was reported by Muslim, The Book Pilgrimage Chapter: What animals it is recommended for the Mḥrim and others to kill inside and outside the Sanctuary (1198]: ((Five noxious creatures may be killed outside or inside the sacred area)), Al-Nasa'i in ((Al-Sunan Al- Kubrá)) 2/373 (3812), Ahmed in (3812) (Al-Musnad)) 6/203 (25678), and others from Shu'bah, on the authority of Qtādh.
- Al-Bukhārī also reported it in the Book of Penalty of Hunting while on Pilgrimage, Chapter: (What kind of) animals can be killed by a Mḥrim (1829) with the narration of ʻUrwah on the authority of ʻĀ'ishah: ((There are five trespassers that can be killed in the Haram)).

The second: frogs and the like, all of which are forbidden.

There are two ruling about the rest: the first: they are lawful, and the second: they are not lawful, according to Abū Hanifa.

Some stated: the lawful to eat on land, the equivalent in the sea is lawful as well, and whatever is forbidden on the sea, the equivalent on land is also forbidden.

The sea here refers to all waters, such as He, Glory be to Him, said: ﴿Corruption has spread on land and sea…﴾ [Qur'an 30:41]

{Seafood}: It refers to what died in the sea, then the water threw them on the beach, according to Abū Bakr, ʿUmar, his son, Abū Hurairah, and Ibn ʿAbbās.

It refers particularly to the good one among them, according to Saʿīd bin Jubair, ʿIkrimah, Al- Nakhʿī, Ibn Al-Musaiyab, and Qtādh.

﴿…as a provision…﴾: to consume, ﴿…for you and for travellers…﴾: the wayfarers, ﴿…But hunting on land is forbidden to you while on pilgrimage…﴾: It is not permissible for the pilgrim in ihram to eat game which he hunted, or which it was hunted for him by his order. However, if it is caught by one not in pilgrimage inviolability without being ordered by the person in pilgrimage inviolability, it is permissible for the person in the sacred state to consume it.

If the person in the sacred state kills it, is it permissible for who is not in the sacred state to eat or not? Al-Shafi'i said: It is permissible, because it is slaughtered by a Muslim, and Abū Hanifa: It is not permissible, and it is like the sacrifice of a Magician.

Al-Shafi'i cited the following as a proof:

[1336] Ibn Fanjawiyyah reported to us on the authority of Al-Sunni, on the authority of Abū ʿAbd-al-Raḥmān Al-Nasa'I, on the authority of Mahmoud bin Ghaylan, on the authority of Abū Dāwūd, on the authority of Shu'bah, on the authority of ʿUthman bin ʿAbdullāh bin Muwahb, he said I heard ʿAbdullāh bin Abi Qtādh narrate on the authority of his father: they were on a march, somr of them in Ihram and some not in Ihram. He said: (I saw an onager so I mounted my horse and picked up a spear. I asked them

to help me but they refused to help me. I snatched a whip from one of them and chased the onager and caught it. They ate of it but they were scared. The prophet (PBUH) was asked about that and he said: ((Did you pint (at it) or help him?)) They said, no. He said: ((Then eat)) [1].

[1337] based on his narration on the authority of Abū ʿAbd-al-Raḥmān on the authority of Qutayba bin Saʿīd, on the authority of Yaʾqub - who is Ibn Abdal-Rahman - on the authority of ʿAmr, on the authority of Al- Muṭṭalib, on the authority of Jaber, he said: I heard the Messenger of Allah (PBUH) say: **((Land game is permissible for you so long as you do not hunt it, and it is not hunted for you))** [2].

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(1) **[1336] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is sahih (authentic).

The authentication of Hadith:
- It was reported by Al-Bukhārī in the Book of Penalty of Hunting while on Pilgrimage, Chapter: A Mḥrim should not point at a game (1824), Muslim, in the Book of Pilgrimage, Chapter: The prohibition of hunting game for the one who has entered Ihram for Hajj or for Umrah or for both (1196), Al-Nasa'i in ((Al-Sunan Al-Kubrá)) 2/371 (3807) and others, with the narration of ʿAbdullāh bin Abi Qtādh, on the authority of his father.

(2) **[1337] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is da'if (weak), due to the discontinuity between Al- Muṭṭalib and Jābir, from whom no one heard. See: ((Al-Marasil)) by Ibn Abi Ḥātim (p. 210).

The authentication of Hadith:
- It was reported by Al-Nisa'i in ((Al-Sunan Al- Kubrá)) 2/372 (3810), Abū Dāwūd, Book of The Rites of Hajj (Kitab Al-Manasik Wa'l-Hajj), Chapter: The Meat Of Game For The Mḥrim (1851), and At-Tirmidhi, Book of Hajj, Chapter: What Has Been Related About The Mḥrim Eating Hunted Animals (846), Al-Ḥākim in ((Al-Mustadrak)) 1/621, Ibn Al-Jarud ((al-Muntaqah)) 2/115 (437), Ibn Khuzaymah in ((Sahih)) 4/180 (2641), Aḥmad in ((Musnad)) 3/362 (14894), and Al-Bayhaqī in ((Al-Sunan Al- Kubrá)) 5/190, all of them reported with the narration of ʿAmr bin Abi ʿAmr on the authority of Al- Muṭṭalib, on the authority of Jaber.
- The hadith was supported by the hadith of As-Sa'b b. Jaththama said that he presented to God's messenger a wild ass when he was at Al'bwā' or Waddan (A village not far from Al'bwā') and that he rejected it, but when he saw how he looked he said, ((I rejected it only because I am in the sacred state)), and in another narration: ((If we were not in a state of Ihram, we would have accepted it from you.)) Bukhārī reported it in the Book of Penalty of Hunting while on Pilgrimage, Chapter: If a person gave onager to a Mḥrim then he should not accept it (1825), and others. This hadith indicates that if a game hunted for a Mḥrim, he shall not eat it.

﴿…Be mindful of Allah to Whom you all will be gathered.﴾

[Qur'an 5:97]: ﴿ Allah has made the Ka'bah…﴾

Ibn 'Abbās said: They were arguing and fighting, so Allah revealed: (Allah has made the Ka'bah—the Sacred House).

Mujāhid : It was called Ka'bah because it is squared, and the Arabs call every square house Ka'aba.

Muqatil: It was called Ka'bah because of its unique structure.

The linguists: it originally means coming out and rising high, such as the ankle called ka'b for it comes out from both sides of the foot. Likewise, when the girl is close to puberty and her breasts start to develop, she is described in Arabic (taka'bat). Thus, it was called Ka'aba because of its height, and it was built on the high place, and it was called the Sacred House because Allah sanctified it and magnified its sanctity.

In hadith: It is written at the bottom of the Maqam: certainly I am Allah, Who created and sanctified Mecca when I created the Heavens and the Earth, then I placed these two mountains, and surrounded them with seven noble angels. So, whoever comes to Me as a visitor to the House, recognizing his right and submitting to Me with divinity, I definitely won't enter his body the Fire.

﴿…a sanctuary of well-being for all people…﴾: House as an [enduring] institution for mankind, [an institution] by which their religious affair, their worldly life and their future are sustained, through performing Hajj and 'Umra, and trade; that is why all blessings and fruits are brought to him.

Sa'īd bin Jubair said: Whoever visits this house desiring something for this world and the Hereafter will be fulfilled.

﴿…along with the sacred months…﴾: the four sacred months instituted for them to be secure from fighting. ﴿…the sacrificial animals, and the ⌜offerings decorated with⌝ garlands. All this so you may know that Allah knows whatever is in the heavens and whatever is on the earth, and that He has ⌜perfect⌝ knowledge of everything.﴾

This verse is debated, and it was asked: How is the beginning of the verse different from the last part?

The answer: the verse means Allah knows the good condition for all people, likewise He knows what is in the heavens and on earth.

[Qur'an 5:98]: ﴿ Know that Allah is severe in punishment and that He is All-Forgiving, Most Merciful.﴾

[Qur'an 5:99]: ﴿ The Messenger's duty is only to deliver ˹the message˺. And Allah ˹fully˺ knows what you reveal and what you conceal.﴾

[Qur'an 5:100]: ﴿ Say, ˹O Prophet,˺ ﴿Good and evil are not equal, though you may be dazzled by the abundance of evil…﴾ it was revealed about Shuraih bin Dubai'ah [498], and Hajjaj Bakr bin Wael. ﴿…So be mindful of Allah…﴾: do not cause harm to the pilgrim, even if they are polytheists, and this story has been mentioned at the beginning of the surah.

﴿…O people of reason, so you may be successful.﴾

[Qur'an 5:101]: ﴿ O believers! Do not ask about any matter which, if made clear to you, may disturb you…﴾

They debated on the reason of revelation, so Al- Zahrī and Qtādh narrated on the authority of Anas, and Abū Salih, on the authority of Abū Huraira; they said: the people asked the Messenger of Allah (PBUH) until he was hard pressed, so he went out, occupied the pulpit and said: **((Ask me and I shall leave no question of yours unanswered for you, as long as I am at this place of mine.))** so, his companions were overawed, as if (something tragic) was going to happen. Anas said: I began to look towards the right and the left and (found) that every person was weeping wrapping his head with the cloth. Then a person in the mosque broke the ice and they used to dispute with him by attributing his fatherhood to another man than his own father. He said: Allah's Apostle, who is my father? He said: ((Your father is Hudhafa bin Qais)). Al- Zahrī said: 'Abdullāh bin Hudhafa's mother said: I have never heard of a son more disobedient than you. Do you feel yourself immune from the fact that your mother committed a sin which the women in the

pre-Islamic period committed and then you disgrace her in the eyes of the people? ʻAbdullāh b. Hudhafa said: If my fatherhood were to be attributed to a black slave I would have connected myself with him. Another man stood up and asked: O Messenger of Allah, where will I be? He said: ((in the Fire)), so ʻUmar bin Al- Khiṭāb knelt, kissed the feet of the Messenger of Allah (PBUH) and said: We are well pleased with Allah as our Lord, with Islam as our code of life, with Muḥammad as our Messenger, and with the Qur'an as our guidance. He said: we were only recently pagans, forgive us, may Allah forgive you until his anger calmed down, and said: **((By Him in Whose Hand my life is, Paradise and Hell were displayed before me across this wall while I was praying, and I never saw such good and evil as I have seen today)).**

Ibn ʻAbbās: Some people were asking Allah's Messenger (PBUH) questions mockingly or to test him. A man would say, who is my father? Another man: where will I be? Another man whose she-camel had gone astray would say, where is my she-camel? So Allah revealed this Verse in this connection.

ʻAlī bin Abi Ṭālib and Abū Umama Al-Bahili said: the Messenger of Allah (PBUH) delivered a sermon to us and said: **((O People! Hajj has been prescribed for you)).** Then a man from banu Asd called ʻUkasha bin Mihsan stood up and asked: O Prophet of Allah! Are we to perform Hajj every year? he turned away from him until he repeated it twice or three times, so the Messenger of Allah (PBUH) said: **((Waihaka (May Allah be Merciful to you), If I were to say that it should, it would be obligatory and you would not be able to perform it,﴾ after which he said, ﴿Leave me alone as long as I have said nothing to you, for your predecessors perished simply on account of their much questioning and their disagreement with their prophets. But when I command you to do anything, obey it as much as you can; and when I forbid you to do anything, leave it alone.))**

Mujāhid : This verse was revealed when they asked the Messenger of Allah (PBUH) about Baḥîrah (she-camel whose milk is kept for the idols and nobody is allowed to milk it), Sâ'ibah (was the she-camel which they used to set free for their gods and nothing was allowed to be carried on it), waṣîlah (is the she-camel which

gives birth to a she-camel as its first delivery, and then gives birth to another she-camel as its second delivery), and ḥâm (was the male camel which was used for copulation); since Allah subsequently said: ﴿ Allah has never ordained the ˹so-called˺ baḥîrah, sâ'ibah, waṣîlah, and ḥâm camels…﴾ [Qur'an 5:103]

﴿…But if you inquire about what is being revealed in the Quran, it will be made clear to you…﴾: but once these things are disclosed, it will grieve you since the Qur'an is revealed both by imposing obligation, for it will burden you, or by prohibiting the lawful. ﴿… Allah has forgiven what was done ˹in the past˺.1 And Allah is All-Forgiving, Most Forbearing.»

[Qur'an 5:102]: ﴿ Some people before you asked such questions…﴾such as Thamud asked Sālih for the she-camel, and the people of 'Isa asked for the Table. ﴿…then denied their answers.﴾: so they were destroyed; Makhoul As-Shami narrated on the authority of Abū Tha'laba Al-Khushni, he said: Allah imposed duties, so do not precede them, He forbade things, so do not violate them, and He set limits, so do not transgress them. Furthermore, He pardoned things without forgetting, so do not seek for them.

[Qur'an 5:102]: ﴿Allah has never ordained…﴾ He has not stipulated in His Law, it is similar to His saying: ﴿Certainly, We have made it a Quran in Arabic so perhaps you will understand.﴾ [Qur'an 43:3] it means We have revealed Qur'an. ﴿… the ˹so-called˺ baḥîrah, sâ'ibah, waṣîlah, and ḥâm camels…﴾.

Muḥammad bin Isḥāq narrated on the authority of Muḥammad bin Ibrāhīm Al-Taymi, on the authority of Abū Sālih Al-Samman, on the authority of Abū Huraira, he said: The Messenger of Allah (PBUH) said to Aktham bin Al-Jawn Al-Khuza'i: **((O Aktham, I saw 'Amr b. Luhayy b. Qam'a b. Khindif, dragging his Intestines in Fire, I have not seen a man more similar to him than you (than you to him) for he was the first man who distorted the religion of Ishma'el, introduced idols, started animal to be milked for the idols, devoted animals to deity, let waṣîlah loose for their idols, and let ḥâm loose for their idols. I have seen him in the Fire, harming the people of Fire with the smell of his Intestines)).** Aktham said: does this resemblance cause harm to me, O Messenger of Allah (PBUH)? He said: **((No, you are a believer, and he is an infidel))**

He said: This is because the she-camel, when it reached twelve, they let it roam freely, it was forbidden to bear any load, its hair was not clipped, and her milk would not be drunk except by a guest. When it gave birth to a she-camel, its ears were cut open, they would leave it to roam freely with its mother, and it was forbidden to bear any load, and to be milked except for a guest its milk, like its mother, so it is baḥîrah the daughter of sâ'ibah.

Ibn 'Abbās said: when a she-camel gave birth to five times, they would slaughter the fifth camel, if it was a male, and both men and women could eat it. Otherwise, if the fifth was a she-camel, they cut open its ears, i.e. that is baḥîrah, then it was not permissible to cut its hair, and the name of God is not mentioned when it was ridden or carried on any load. Moreover, it was forbidden to women, as they would not drink its milk, they do not benefit from it, but the milk were for only men until death. If it died, both men and women could eat it.

It was said: when the saqb (the male camel) was born, they used to cut open its ear, and said: if it was still alive, it would be strong enough for their service, and if it died, they would slaughter and eat it.

As for sâ'ibah, the man used to give a she-camel of his properties to the guardians of the House, then they fed the wayfarers from its milk and meat, except for the women, because they were not fed anything, but when it died, both men and women would eat it.

'Alqamah said: It is the slave who was freed as Sa'iba, on the condition that he has no loyalty, reason, or inheritance. So the Messenger of Allah (PBUH) said: ((Wala' is (legally) for the manumitter)).

Rather, the word (sâ'ibah) is based on the pattern (faa'ilah) (the form of subject) despite it means (maf'ula) (the receiver of the action), i.e. it means the, such as His saying: (a spurting fluid) [Qur'an 86:6], and (a life of bliss) [Qur'an 101:7]; {dafiq} and {radiya} are mentioned in the pattern of faa'il.

Wasîlah is a female sheep which gave birth to seven times consecutively and at the seventh birth, when she bore a male, they would eat and it was

devoted to the idols, but if it was a female, it would be kept. When the seventh birth was a pair male and female, the male would be kept for the female, saying: it preserved her brother, so they would not slaughter him.

Ḥâm is the male camel which was used for copulation, it was also said: it is the male camel which was left at liberty, but it was exempt from bearing any load as well as it was fed well. When it died, both men and women would eat it.

﴿…But the disbelievers just fabricate lies…﴾: invent lies ﴿…about Allah…﴾ referring to ﴿…Allah has commanded us to do it…﴾ [Qur'an 28 :7], ﴿…and most of them lack understanding.﴾

[Qur'an 5:104]: ﴿ When it is said to them, ﴿Come to Allah's revelations and to the Messenger,﴾ His ruling concerning the cattle and the permitting of what you have forbidden. …they reply, ﴿What we found our forefathers practicing is good enough for us.﴾: in the way of religion and laws, ﴿…Would they still do so,˹ even if their forefathers had absolutely no knowledge or guidance?﴾ : there are similar verses mentioned in Al-Baqarah and Luqman.

[Qur'an 5:105]: ﴿ O believers! You are accountable only for yourselves. It will not harm you if someone chooses to deviate—as long as you are ˹rightly˺ guided…﴾ Scholars differed over the interpretation of this verse, so some of them considered the apparent meaning. Damrah bin Rabi'ah said: Al-Ḥasan recited this verse, and said: Praise be to Allah, there is no a believer in the past or present, except a hypocrite who hates his deeds remains with him.

Some of them said: It means: You are accountable only for yourselves, so obey Allah, and he who goes astray cannot harm you if you are guided, so you are enjoined the good and forbidden the evil. Abū Al-Bakhtari narrated on the authority of Hudhayfah about this verse, he said: If you are commanded and forbidden.

Ismail bin Abi Khālid and Bayan narrated, on the authority of Qais bin Abi Hazim, he said: Abū Bakr Al-Siddiq, may God be pleased with him, said on the pulpit: You are reciting this verse ﴿O believers! You are accountable

only for yourselves…﴾ and interpreted it in a wrong way. You don't know what does it mean? And I heard the Messenger of Allah (PBUH) say: If people see an evil and do not change it, Allah will send His punishment upon them all, so enjoin the good and forbid the evil, and do not be deceived by the saying of Allah –the Mighty and the Sublime {You are accountable only for yourselves} then, one of you says: I am accountable only for myself. By Allah, you should enjoin good and forbid evil, otherwise, Allah will make the evilest among you prevail over you and inflict severe torment on you. Therefore, the believers who show the most perfect faith among you supplicate Allah, but He would not answer (your supplications).

The Hadith narrated by Abū Hurairah is cited as a proof, he said: We said, O Messenger of Allah (PBUH), if we do not enjoin good and forbid evil, however, we abide by all acts of good, and abstain from all evil except that we forbid it, and we will never enjoin (good) or forbid (evil), so the Messenger of Allah(PBUH) said: **((enjoin what is good even if you don't do it all and forbid what is evil even if you don't abstain from it all.))**

Some of them said: the verse means: you are responsible for your own souls, but if you do not enjoin good and forbid evil, it would not be accepted from you.

Shaqiq bin ʻAqal said: It was said to Ibn ʻUmar: If you abstain nowadays from enjoining (the good) or forbidding (the evil), for Allah the Almighty said: ﴿You are accountable only for yourselves. It will not harm you if someone chooses to deviate—as long as you are ˹rightly˺ guided…﴾, Ibn ʻUmar added: It is not for me, nor for my companions, because the Messenger of Allah (PBUH) said: **((it is incumbent upon those who are present to convey it (my message) to those who are absent, we were present, and you are the absent. This verse is about those who will come after us. If they call, it will not be accepted.))**

Abū Al-Ashhab narrated on the authority of Al-Ḥasan , and Al-Rabi' on the authority of Abū Al-ʻAliyah: This verse ﴿You are accountable only for yourselves. It will not harm you if someone chooses to deviate—as long as you are ˹rightly˺ guided…﴾ was recited to Ibn Mas'ud, he said: it does not

refers to our time, enjoined (the good) and forbid (the evil) as long as that was accepted, but if that is rejected, you are accountable only for yourselves. Then he added: The Qur'an was revealed for discussing different events; some verses refer to the past time events before the revelation, some verses indicate the time of the Messenger of Allah (PBUH), some verses indicate the period shortly after the Messenger of Allah (PBUH), and some refer to our time. Other interpretation of certain verses will occur in the end of the time, and there are also certain verses tackling the events of the Day of Resurrection, i.e. the reckoning, Paradise and Hell. As long as you do not split each other into conflicting factions and do not make you taste the violence of one another, enjoin the good and forbid the evil, otherwise, you are accountable only for yourselves; that is the meaning of this verse.

Abū Umayyah Al-Sha'bani said: I asked Abū Tha'laba Al-Khushni about this verse: ﴿O believers! You are accountable only for yourselves…﴾ Abū Tha'laba said: I asked the Messenger of Allah (PBUH) about it. [So] he said: ﴿Rather, comply with (and order) the good, and stay away from (and prohibit) the evil, until you see avarice obeyed, desires followed, and the world preferred, and everyone is amazed with his view. Then you should be worried about yourself in particular, and worry of the common folk. Ahead of you are the days in which patience is like holding onto an ember, for the doer (of righteous deeds) during them is the like of the reward of fifty of those who do the like of what you do. They asked: O Messenger of Allah! The reward of fifty men among us, or them? He said: ((No! Rather the reward of fifty men among you)).

Some of them said: This verse was revealed about the people who follow their desires. Abū Ja'far Ar-Razi said: A young man who followed his desires, entered upon Safwan bin Mahrez, and he talked about his affair. Safwan said: Shall I tell you of Allah's privilege that He singled out for His friends?

﴿O believers! You are accountable only for yourselves. It will not harm you if someone chooses to deviate—as long as you are ⌜rightly⌝ guided...﴾

Ad-Dahak said: you are accountable only for yourselves when you follow different desires, as long as that is not about fighting.

Sa'īd bin Jubair said: This verse was revealed about the People of the Book, accordingly it means you are accountable only for yourselves. It will not harm you if someone, among the People of the Book, chooses to deviate.

Al- Kalbī transmitted on the authority of Abi Salih, on the authority of Ibn 'Abbās: The Messenger of Allah (PBUH) wrote to the people of Hajar, when they were headed by Mundhir bin Sawi Al-Tamimi, calling for Islam, and if they refuse to accept Islam, demand from them the Jizya. When the letter was received, he showed it to the Arabs, Jews, Christians and Magians, and they accepted the Jizya and hated Islam. So the Messenger of Allah (PBUH) wrote to him: **((As for the Arabs, only Islam will be accepted from them otherwise the sword (we will fight them), and as for the People of the Book and the Magians, take the Jizya from them))**. When the letter was read to them, the Arabs embraced Islam, and the People of the Book and the Magians paid the Jizya. Thus, the hypocrites in Mecca said: How wonderful is the case of Muḥammad claimed that God sent him to fight with the people until they say, 'None has the right to be worshipped but Allah, despite he accepted the Jizya from the Magians of Hajar and the People of the Book. So why did he force you to accept, as he rejected the Jizya from our Arab brothers? This caused extreme hardship to the Muslims, so Allah, the Mighty and Sublime, revealed: ﴿O believers! You are accountable only for yourselves. It will not harm you if someone chooses to deviate—as long as you are ⌜rightly⌝ guided…﴾ After Muḥammad was informed, and the Arabs converted to Islam, Allah revealed: ﴿Let there be no compulsion in religion, for the truth stands out clearly from falsehood…﴾ [Qur'an 2:256]

Ibn Zayd said: It was revealed about all the infidels, for after a man embraced Islam, they said: you humiliated your father and misguided yourself, so Allah revealed: ﴿You are accountable only for yourselves. It will not harm you if someone chooses to deviate—as long as you are ⌜rightly⌝ guided…﴾

The appeal style is used in this verse, as Arabs used certain word to express appeal such as ﴾'Alaika, ʿelayka, ʿindaka and dunaka﴿ (you should).

﴾…To Allah you will all return…﴿: all together, i.e. the astray and the rightly guided, ﴾… and He will inform you of what you used to do.﴿

[Qur'an 5:106]: ﴾ O believers! When death approaches any of you, call upon two just Muslim men to witness as you make a bequest…﴿

It was revealed about three people who went out as merchants from Medina to Ash-sham; ʿUday bin Bandi, Tamim bin Aws Al-Dari - who are both Christians - and Budail the Mawla of ʿAmr bin Al-ʿAas Al-Sahmi, who was a Muslim immigrant - they debated about his father's name. Al- Kalbī said: Budail bin Abi Mariyah, whereas Qtādh, Ibn Sirin and ʿIkrima said: He is ibn Abi Mariyah; and Muḥammad bin Isḥāq bin Yassar said: He is ibn Abi Maryam - and when they came to Ash-Sham for their business, Budail fell ill, so he wrote a document containing all his properties, and he put it in his pocket without informing his companions. When he was fighting for his life, he willed his belongings to Tamim and ʿUday and commissioned them to deliver what was left to his family after his death. Afterwards, Budail died, and his companions checked his belongings, and they took a silver bowl plated with gold, in which there were three hundred gilded mithqals of silver.

Then, they returned to Medina and gave the belongings to the family of the deceased, so his family carefully inspected the belongings and found the document, in which all his properties were listed, including the bowl. So they came to Tamim and ʿUday and asked: Did our brother sell any of his belongings? They said: No. They asked: did he do business? They said: No. They asked: Did his illness last for a long time, so he spent on himself? They said: No. They said: We found in his baggage a document listed all his properties, and a silver bowl plated with gold in which there were three hundred glided mithqals of silver was missing. They said: We do not know, he did not leave behind other than this, nor did he give us other than this, and we do not know the bowl, so their relatives referred it to the Messenger

of Allah (PBUH). So Allah the Almighty revealed: ﴿O believers! When death approaches any of you, call upon two just Muslim men to witness as you make a bequest; otherwise, two non-Muslims if you are afflicted with death while on a journey…﴾

The scholars of Kufa said: Let two men bear witness. It is the predicate expressed with the sense of an imperative.

The scholars of Basra said: ﴿…to witness as you make a bequest…﴾ means the testimony of two men, so one testimony was canceled, and replaced by the two, as the Almighty said: ﴿…Ask the land…﴾ [Qur'an 12:82] it means the people of the land but (the people) is deleted and (the land) marked with fatha as it becomes in the accusative case instead of (the people).

Some of them said: two men among you should bear witness, if death approaches one of you.

﴿…two just…﴾: two men of justice, honesty and reason, ﴿…Muslim men…﴾: O believers, they should be from the people of your own religious community, according to all the commentators except 'Ikrima and 'Ubaida; they said: It means: they should be from the neighborhood of the bequeathed.

However, they debated about the description of the two witnesses; some scholars said: They are the two witnesses who bear witness to the will of the bequeathed.

Others said: They are the two trustees, as Allah the Almighty wanted to confirm that meaning, so He stipulated that the trustees must be two. He confirmed that meaning, and followed it by His saying: …keep them after prayer and let them testify under oath ˹saying˺, ﴿By Allah…﴾: The witness should not take an oath, and the verse was revealed regarding the trustees, therefore, based on this view, the testimony is in the sense of presence, as when you say: I witnessed the will of so-and-so, i.e. I attended, and such as Allah the Almighty said: ﴿Or did you witness when death came to Jacob?﴾ [Qur'an 2:133], and ﴿And let a number of believers witness their punishment.﴾ [Qur'an 24:2].

﴿…otherwise, two non-Muslims…﴾: the commentators debated; some said: it means other than your own religious community, according to Sa'īd

bin Al-Musaiyab, Ibrāhīm Al-Nakhai, Sa'īd bin Jubair, Mujāhid , 'Ubaida, Yaḥyá bin Yamar, and Abū Majles, they said: If there are no Muslims attend, infidels will testify.

Shuraih said: If a Muslim is travelling in the land and he does not find Muslims to testify about his will, he may witness a Jew, a Christian, a Magian, idolater, or any infield, then their testimony is permissible.

Nevertheless, it is not permissible for the infields to testify about the Muslims' will except in travel, and it is not permissible in travel except in the case of a will. To illustrate, if two Muslim men come and testify contrary to the infields' testimony, the testimony of the Muslims is valid, whereas the testimony of the infields is cancelled.

Al-Sha'bī reported: a Muslim man was about to die in Daquk, and he did not find any of the Muslims to witness his will, so two men from the People of the Book testified. Then, they reached Kufa, and they came to Al-Ash'ari, told him, and they delivered his properties and his will. Al-Ash'ari said: that did not happen after the situation that was in the era of the Messenger of Allah (PBUH), so they were sworn and their testimony became valid and documented.

Another group of scholars argued: It means other than your neighborhood and family, according to Al-Ḥasan , Al- Zahrī and 'Ikrima. They added: the testimony of the infidel is not valid in travel or presence.

﴿…if you are afflicted with death while on a journey…﴾: when you are travelling in the land, and you bequeath and gave your properties to them, then, they delivered it to the heirs, but they were in doubt, uncertain about their testimony, and accused them of dishonesty, you shall detain them after prayer, ﴿…If you doubt ˹their testimony˺, keep them after prayer…﴾.

Ibn 'Abbās maintained: that is related to His saying: ﴿…otherwise, two non-Muslims…﴾: the two are infidels, but if they are Muslims, they won't swear an oath.

Further, they debated about this prayer which prayer is it? Al- Nakh'ī, Al-Sha'bī, Sa'īd bin Jubair, and Qtādh said: after the 'Asr prayer.

After the prayers of their religion, because they do not care about the ʻAsr prayer, according to As-Suddi.

…and let them testify under oath ˹saying˺, ﴿By Allah! We would never sell our testimony for any price…﴾: they shall swear by God, both of them saying: We will not sell our testimony for any price, or for any compensation that we might take in exchange for it, neither by swearing by Him falsely, for the sake of that price. ﴿…even in favour of a close relative, nor withhold the testimony of Allah …﴾: even if the person before whom it is being sworn or the one for whose sake testimony is being given, be a near kinsman, a close relative of ours, nor will we hide testimony to God. Al-Shu'bai recited (wala naktumu shahādatan) with nunnation, and (Allahi) with kasra on the haa; it refers to the oath, whereas Abū Ja'far recited (shahādatan) with nunnation, and (Allah) with disjunctive Hamza and placing kasra on the haa; it means: (we do not hide the testimony), here the speech was completed, and then they started to swear, saying: by Allah.

Jacob recited (shahādatan) with nunnation, and (Allah) with the interrogative form, and placing kasra on the haa, therefore, the interrogation is instead of the letter which implies the meaning of the oath.

Moreover, it was narrated that some recited (shahādatan) with nunnation, and (Allaha) with fatha on the haa, so it means: we cannot hide any testimony of Allah.

﴿…Otherwise, we would surely be sinful﴾: if we were to hide it, we would surely be among the sinful. When this verse was revealed, the Messenger of Allah (PBUH) performed the ʻAsr prayer, and commanded to bring ʻUdayy and Tamim, and made them swear at the pulpit by God, besides whom there is no god, that they had not hide anything of the bequest, so they swore. Therefore, the Messenger of Allah (PBUH) [505] let them go; then they hid the bowl as God willed, a while later the bowl was found.

Moreover, they differed in how the bowl was found, so Saʻīd bin Jubair narrated on the authority of Ibn ʻAbbās: the bowl was found in Mecca, and its owners said: We bought it from Tamim and ʻUday.

Others maintained: after a long time, they showed the bowl, as Bani Sahm heard about it, so they asked them about it, and they replied: we bought this bowl from him, they said: Did not you claim that our friend did not sell anything of his belongings?

They said: We had no proof, and we did not want to tell you, so we concealed it. Therefore, they referred them to the Messenger of Allah (PBU), so Allah the Almighty revealed:

[Qur'an 5:107]: ﴿ If they are found… ﴾ to be discovered and ascertained after they have sworn their oaths. {ʿuthira} (To find) originally means to fall on something, such as: I hit the finger of so-and-so on such-and-such, and Al-ʿAsha said:

When a she-camel distinguished by great strength stumbles, it deserves falling more than safety

Stumble {ʿUthurat} means: its hoover was hit with a stone or something else. Furthermore, {ʿUthira} also means to find; such as the following saying: she stopped spinning when all materials were available despite she could find them easily. However, when these materials became scarce, she would seek and pick up the remains of the lint in the garbage.

﴿…If they are found guilty ˹of false testimony˺…﴾: if the two trustees have merited the suspicion of sin, that they have done something to incur it, in the way of a breach of faith or perjury in the testimony, ﴿…let the deceased's two closest heirs affected by the bequest replace the witnesses …﴾: then two (trustees) others who are in kinship to the deceased shall take their place. Al-Ḥasan and Hafs recited with the fatha on the Ta'a, which is the recitation of ʿAlī and ʿUbayy. Accordingly, that means: they are surely found guilty, it is said: haqa and istahaqa, both share the same meaning, i.e. actually ascertained, and he said: { l-awlayāni} refers to {ākharāni}, and recited {is'taḥaqqā} without dammad as it is not in the nominative case. Others recited {is'tuḥaqqā} with damma on the taa, thus the meaning of the verse: the two were guilty of the sin, i.e. the heirs of the deceased, and those who swore.

The preposition {ala} means the preposition {fi}, such as He said: ﴿…during the reign of Solomon…﴾ [Qur'an 102 :2] in this verse, {Ala} means in or during, Sakhr Alghi said:

Whenever you deny it, you recognize it

As in its sides, there is blood clot

Most of the scholars of Kufa and Ya'qub recited {{ l-awlayin}} in the plural form which means: those who are the deceased's closest heirs affected by the bequest, {{ l-awlayāni }} was recited according to Al- Ḥasan. Others also recited {{ l-awlayān}} for it is an adjective attributes {ākharāni}, despite that {{awlayāni}} is definite and {ākharāni} is indefinite; when He said {mina alladhīna} (from among those who) as both of them are definite.

…and testify under oath ˹saying˺, ﴿By Allah ! Our testimony is truer than theirs is truer than theirs …﴾: verily, our testimony is truer and more faithful than their testimony, there is a similar verse: ﴿…the accuser must testify, swearing four times by Allah…﴾ [Qur'an 24:6] that is related to the story of li'an (invoking curses), i.e. the oath, such as it is said: I bear witness to God, i.e.: I swear by Allah, ﴿…We have not transgressed. Otherwise, we would surely be wrongdoers.﴾: we have not overstepped the truth in our oaths.

When this verse was revealed, 'Amr bin Al-'Aas and Al- Muṭṭalib bin Abi Wada'a Al-Sahmayan stood up and swore by God after 'Asr prayer, so the bowl was given to them and to the inheritors of the deceased. Tamim Al-Dari, after converting to Islam and pledging allegiance to the Prophet (PBUH), said: Allah and His Messenger told the truth, I took the bowl, so I repent to Allah and ask His forgiveness.

Rather, the inheritors should to make the oath instead of the trustees because the two trustees were accused of taking the bowl, and they claimed that they had bought it. Likewise, when the trustee claimed that the deceased had bequeathed something to him without any evidence, and similarly in the case that a man claims a property before another man and the defendant acknowledges and claims he paid it, it will be up to the debtor. Furthermore, if

someone claims a commodity in the hands of a man and he admits and claims that he bought it from the plaintiff, or he gave it as a gift, in these and similar cases the ruling will be that the plaintiff shall take the oath.

Muḥammad bin Isḥāq narrated on the authority of Abi Al-Nadr, on the authority of Badhan Mawla Umm Hani', on the authority of Ibn 'Abbās, on the authority of Tamim Al-Dari who said: we sold it for one-thousand Dirham, then 'Udayy and I divided it. When I converted to Islam, I felt guilty about that, so I went to his family, and informed them my friend had the same, so they took him to the Messenger of Allah (PBUH), but he asked them for their proof, which they did not have, so he ordered them to have him to take an oath in accordance with whatever the people of his religion revered, so 'Amr and Al- Muṭṭalib swore, so the fifty-hundred Dirham was taken from 'Uday, and I gave them fifty- hundred Dirham, therefore, the Almighty said:

[Qur'an 5:108]: ﴿In this way it is more likely that witnesses will give true testimony…﴾ This is more proper in order that they should give testimony truly, and the rest of the people are like them, if they fear of taking the oath.

﴿…or else fear that their oaths could be refuted by those of the heirs. Be mindful of Allah and obey. For Allah does not guide the rebellious people.﴾: they debated about the law derived from this verse, as some scholars said: it is abrogated, according to Ibn 'Abbās. The others said: It is the most firm, which is sound.

[Qur'an 5:109]: ﴿⌜Consider⌝ the Day Allah will gather the messengers…﴾ Mention the day when God shall gather the messengers, which is the Day of Resurrection, …and say, ﴿What response did you receive?﴾ : He will say, to them what answer were you given?', when you summoned them to proclaim God's Oneness and obedience, …They will reply, ﴿We have no knowledge ⌜compared to You⌝! You ⌜alone⌝ are indeed the Knower of all unseen.﴾: Ibn 'Abbās said: it means we have no knowledge except knowledge that You are better aware of than us.

Ibn Juraij said: ﴿What response did you receive?﴾ means what they did, so they answered: ﴿We have no knowledge.﴾

Al-Ḥasan , Mujāhid , and As-Suddi said: they have forgotten all knowledge of on account of the great terror of the Day of Resurrection and their fright; but when they have calmed down, they [proceed to] bear witness against their communities.

[Qur'an 110 :5]: And ˹on Judgment Day˺ Allah will say, ﴿O Jesus, son of Mary!...﴾ Mention, when God said, 'O Jesus, son of Mary, {'Asa} is accusative proper noun for it is vocative for one vocative case. However, there may be two vocative cases; {'Asa} is in the nominative case for it is singular and {son of Mary} is accusative proper noun for it is genitive vocative, so it means O Jesus… O the son of Mary. Likewise, Al-Harmazi said:

O Hakam bin Al-Mundhir bin Al-Jaroud, you are Al-Jawad (extremely generous) bin Al-Jawad bin Al-Jud (generosity).

(Hakam) may be nominative noun and the accusative noun, but (Al-Mundhir) is only accusative noun.

﴿…Remember My favour upon you…﴾: Al- Ḥasan said: to mention the favor: to be thankful for it, and despite {My favor} is singular, it refers to the plural, as the Almighty says: ﴿If you tried to count Allah's grace, you would never be able to number them…﴾ [Qur'an16:18]: God's blessings and favors; for counting is not applied to one.

﴿…upon you and your mother…﴾: Jesus and Mary, then He mentioned the favors; ﴿…how I supported you with the holy spirit…﴾: when I strengthened you with the Holy Spirit and Gabriel, ﴿…so you spoke to people in ˹your˺ infancy and adulthood…﴾: to speak to people in the cradle that is as a child and in maturity that is as a prophet.

Ibn 'Abbās said: God sent him when he was thirty years old, and he remained thirty months, then Allah raised him up to Himself.

﴿…How I taught you writing, wisdom, the Torah, and the Gospel…﴾: I taught you how to write and taught you Knowledge and science. ﴿…How you moulded a bird from clay—by My Will…﴾: how you create out of clay the image of a bird by My permission, such as He said: ﴿…So Blessed is Allah, the Best of

Creators.﴾ [Qur'an 23:14] creators means determiners. ﴿…and breathed into it and it became a ˹real˺ bird—by My Will…﴾: you breathe into it and it becomes a living bird by My permission. ﴿…How you healed the blind and the lepers—by My Will…﴾: you absolved the blind and the leprous, ﴿…How you brought the dead to life—by My Will…﴾: you raise the dead, from their graves back to life, by My permission, as he raised Sam bin Noah, two men, a woman, and a girl to life. ﴿… How I prevented the Children of Israel from harming you…﴾: how I restrained the Children of Israel i.e., the Jews from you, when they intended to kill you, ﴿…when you came to them with clear proofs…﴾: when you brought them the above-mentioned proofs and miracles. ﴿…and the disbelievers among them said, ﴿This is nothing but pure magic.﴾: This, what you have done, is nothing but manifest sorcery, (a variant recitation [for sihrun, 'sorcery'] has sāhirun, 'sorcerer', in other words, [he] Jesus [is nothing but a manifest sorcerer]).

[1338] Muḥammad bin 'Abdullāh bin Hamdun reported to us on the authority of Makki bin 'Abdān, on the authority of Abū Al-Azhar, on the authority of Asbāṭ, on the authority of Husayn, on the authority of Mujāhid , on the authority of 'Ubaid bin 'Umair who said: When Allah said to Jesus, ﴿Remember My favour upon you,﴾ he used to wear cloth made of hair, eat trees, save nothing, have no house to be destroyed, nor a son to die and he spent the night wherever he was [(1)].

[Qur'an 5:111]: ﴿And how I inspired the disciples…﴾

When I revealed to the disciples and casted horror into their hearts.

Revelation may be in the sense of sending Gabriel to the Messengers, inspiration such as the revelation to the mother of Moses and the bees, and informing in the state of wakefulness and sleep.

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(1) **[1338] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission to 'Ubaid bin 'Umair is sahih (authentic).

The authentication of Hadith:
- It was reported by Abū Na'īm in ((Ḥilyat al-awliyā') 3/273 with the narration of Hanad bin Al-Sari on the authority of Muḥammad bin Fadil, on the authority of Husayn, on the authority of Mujāhid.

Abū ʿUbaida said: inspired means commanded, and {ila} is relative, it is said: {Awha and waha} which means He inspired, like God Almighty said: ﴿having been inspired by your Lord ˹to do so˺﴾ [Qur'an 5 :99], and Al-ʿAjaj said:

He revealed to it its place, so it settled there, i.e. He commanded it to be placed there, so it did.

The disciples are the special companions of Jesus.

Al-Ḥasan said: They were bleachers.

Mujāhid said: They were hunters.

And it was said: they were navigators.

Qtādh said: Disciples: Ministers.

ʿIkrimah said: They are honest friends.

They were twelve men: Peter, Jacob, Andrew, Andrapis, Philos, Matthew, Bartholomew, Thomas, Jacob bin Halfana, Simon the Zealot, Cananias, and Thaddeus.

﴿…Believe in Me and My messenger!﴾ They declared, ﴿We believe and bear witness that we fully submit ˹to Allah˺.﴾: Jesus made them believe, and bear witness that they have submitted.

[Qur'an 112 :5]: ˹Remember˺ when the disciples asked, ﴿O Jesus, son of Mary! Would your Lord be willing to send down to us a table spread with food from heaven?﴾

ʿAli, ʿĀ'ishah, Ibn ʿAbbās, Saʿīd bin Jubair, and Mujāhid recited {{hal tastatīu}} (Would your Lord be willing) with the taa and {{rabbaka}} is accusative noun, according to Al- Kisā'ī, and Abū ʿUbaid, thus it means: Can you pray or ask your Lord, such as He said: ﴿Ask ˹the people of˺ the land...﴾ [Qur'an 12:82); it was maintained: this for the reason that the disciples were not suspicious of God's power and ability.

The others recited {{hal yastatīu}} with the yaa and {{rabbuka}} as nominative noun, and said: They did not doubt the ability of God, but it means: Will He send down or not? As someone says to his friend: Can you

get up with me? as he knows that he is able to do, but he wants to ask : Do you do that or not?

Further, some of scholars considered the apparent meaning, i.e. they committed a sin as they were human, so Jesus said to them, denying their claim {is your Lord able?}: …Jesus answered, ﴿Fear Allah if you are ˹truly˺ believers.﴾ to doubt God's power and ability, or to attribute incapacity or deficiency to Him.

The Table is: the flat surface on which the food is to be served, and { māida } is based on the morphological pattern fā'ilah, derived from madda and yamīduh, which mean to feeds him, such as marrah and yamīruh (to pass by him), gharra and yaghiruh (to attack him) as well as mumtad (requester). Ru'bah said:

We cut off the heads of the rebellious

And send them to the Commander of the Faithful, the ruler and the requester

Mumtad: The requester and the giver

Therefore, the word maida (table) is derived to refer that it serves the food to the eaters, and the food is also called maida, since it is eaten at the table, for example: they called rain: samaa (sky), and shahm (plants): dew because they are close.

The scholars of Kufa said: It was called {maida} (table) because it makes the eaters surround and lean towards it, such as the Almighty's saying: ﴿He has placed into the earth firm mountains, so it does not shake with you…﴾ [Qur'an 16:15] and the poet said:

The murder of Al-Kin'ani disturbed me

The earth and the space almost shook with me

The scholars of Basra said: It is based on the pattern of fa'ila (subject) in the sense of the maf'ula (object), i.e. it is surrounded by those who eat, as the Almighty says: ﴿ they will be in a life of bliss﴾ [Qur'an 101:7]: radiya is based

on the pattern fa'ila in the sense of object; it means: a life [in paradise] will be pleasing to him.

…Jesus answered, ﴿Fear Allah if you are ˹truly˺ believers.﴾: Do not doubt His ability, and it was said: Fear Allah to ask Him something that the previous nations did not.

[Qur'an 5:113]: They said, ﴿We ˹only˺ wish to eat from it to reassure our hearts,…﴾ They said: we desire to request this in order to eat of it and our hearts be reassured through increased certainty, ﴿…to verify you are indeed truthful to us, and to become its witnesses.﴾: we may acquire more awareness of the fact that you are certainly the Messenger of Allah and we may be among the witnesses thereof.

It was maintained: we will be among the witnesses thereof when we return to the children of Israel.

[Qur'an 5:114]: Jesus, son of Mary, prayed, ﴿O Allah, our Lord! Send us from heaven a table spread with food as a feast for us …﴾ {takūnu} it is conditional adverb in the sense of { Kā'ina} (the subject pattern) so it is nominative; likewise, His saying: ﴿ So grant me, by Your grace, an heir﴾ [Qur'an 19:5] and ﴿ so send him with me as a helper to support what I say﴾ [Qur'an 28:34], according to the reciters who chose the nominative case.

'Abdullāh and Al''msh recited: (takun lanā ʿīdan) with jussive mood due to the supplication context. ﴿…as a feast for us—the first and last of us...﴾: it is sent from Allah upon us, an argument and a proof, and 'Eid is a name for what you are accustomed to and repeated, such as it was said for the day of Al-Fitr and Al-Adha: 'Eid, because they are recurrent every year; the poet said:

O 'Eid, how you are longing and sleepless

The beloved's apparition passed by the way and faded away

'Eid here refers to who used to be in a certain case, i.e. being sleepless and longing for his beloved.

Another poet said:

Your heart has become accustomed to your beloved' 'eid

That arouses longing inside your soul, so you defend it

'Eid here refers to his beloved's custom

Al-Farra said:

O my bereaved soul, love and passion are torturing me

for my heart is accustomed to Omaima's 'eid

'Eid here refers to his beloved's recurrent abandoning

The original structure of the word 'eid is 'awada with wāw; it means to come back, so the wāw was turned into the yāa due to the kasra placed on the 'ein, like mīzan (balance), mīqāt (appointed time (, and mī'āt (appointment).

As-Suddi maintained: It means we appoint the day on which it was sent down as a sacred feast for us and those who comes after us.

Sufyān stated: a feast in which we pray.

Al-Khalil bin Aḥmad said: 'Eid is every day when people gather, as if they returned to it.

Abū Bakr Al-Anbari said: It was called 'Eid for people turn from the state of sadness to joy, as it is a day of pleasure for all creation. For example, it is the day in which the prisoners are not arrested, and they are not punished, the beasts and birds are not hunted, and boys do not go to kuttab (traditional schools).

Furthermore, it was maintained: it was called 'Eid for it is the day in which everyone reflects his own class, as they are different in their clothes, their food, their conditions, and their actions; some of them host guests, while the other are hosted, and some are merciful to people, on the other side, the other are treated mercifully.

According to some scholars: it is an honorable and virtuous day, named after ('Eid), which is: honorable male of large animals, famous among the Arabs, and they attributed things to him, so they say: 'Eidie Camels, the shepherd said:

It is Eidie that weakens and its sighs, resembling the folds of the Coptic linen dress, has gone down.

﴿…for us—the first and last of us…﴾: for the people of our time and those who will come after us, it was recited as a plural form (li-awwalīnā waākhirīnā) according to Zayd ibn Thabit.

The last people should eat from the Table, such as the first, according to Ibn ʿAbbās.

﴿…and as a sign from You. Provide for us! You are indeed the Best Provider.﴾: as a proof and evidence from God.

[Qur'an 115 :5]: Allah answered, ﴿I am sending it down to you…﴾:

Allah said, granting Jesus's supplication: verily I shall send the Table down. It was recited (munazziluhā) with stress according to the reciters of Medina, Ash-sham, Qtādh, and ʿĀṣim. Clearly, it was sent down several times, in addition, the pattern of the verb is fa'īl, indicating the repetition, as the Almighty said: ﴿And We have sent it down in successive revelations﴾ [Qur'an 17:106]

On the other side, according to other reciters, it was recited without stress due to His saying {anzil ʿalaynā} (send us from).

﴿…But whoever among you denies afterwards will be subjected to a torment I have never inflicted on anyone of My creation.﴾: after the Table has been sent down. However, they denied and disbelieved after the Table was sent down, and were consequently transformed into apes and swine.

ʿAbdullāh bin ʿAmr maintained: The most severely punished people on the Day of Resurrection will be the hypocrites, whoever disbelieves among the people of the Table, and the Pharaoh's people.

Scholars debated as to whether the Table was sent down or not. Mujāhid said: The Table was not sent down, and this is a parable was set forth.

Al-Ḥasan said: By Allah, the Table was not sent down, as when they heard the condition, it was informed: ﴿…But whoever among you denies afterwards will be subjected to a torment I have never inflicted on anyone of

My creation﴾: they recanted, saying: We do not want it, and we have no need for it, consequently, it was not sent down.

However, the right view is that the Table was sent down, for Allah the Almighty said: ﴿…I am sending it down to you…﴾, as Allah has never said statement contrary to what he did, and due to the frequency of transmission on the authority of the Messenger of Allah, the Companions, the Followers, and other religious scholars related the Table.

It was sent down on Sunday, which is why the Christians took it as a feast, according to Ka`b. Thus, they argued over its description, how it was sent down, and what was spread over it:

Qtādh narrated on the authority of Khillas bin ʻAmr on the authority of ʻAmmar bin Yasser that the Messenger of Allah (PBUH) said: The Table was sent down with bread and meat. Therefore, they asked Jesus for food that would never be run out. He said: So it was said to them: it will be sent down for you, as long as you do not betray or deny, otherwise, I will surely punish you. He said: So their day had not been over until they denied and betrayed.

Isḥāq bin ʻAbdullāh said: Some of them stole and said: Perhaps it will never send down once more, thus it was raised up and they were transformed into apes and pigs.

Ibn ʻAbbās said: Jesus, son of Mary, said to the Children of Israel: Fast thirty days, then ask Allah for whatever you want, and He will give you it. They fasted for thirty days, and said: O Jesus, if we fulfill that, would we be fed, and then we fasted while we were hungry, so pray to God to send down a table for us from heaven. Then, the angels came, carrying a table seven loaves and seven fishes, until they put them before their hands, so the last people ate from it as the first ate.

ʻAṭāʾ bin As-Saʾib narrated on the authority of Zadhan and Maisarah, they said: When the Table was send down for the children of Israel, all kinds of food were spread over it except meat.

Saʻīd bin Jubair said on the authority of Ibn ʻAbbās: Everything was spread over the Table except bread and meat.

All kinds of food was spread over it except fish and meat, according to ʿAtaa.

For ʿAttia Al-ʿAwfi, A fish descended from the heaven containing all taste of foods.

ʿAmmar and Qtādh said: It was a table that was sent down from the heaven with fruits from the fruits of Paradise.

Wahb b. Munabbih said: Allah the Almighty sent down loaves of barley and fishes. Wahb was asked: What was that sufficient for them? He said: Nothing, but Allah blotted out the blessing; notwithstanding some people ate and went out, and others came and ate, until all of people ate, the food left over.

Al- Kalbī and Muqatil said: Allah answered: I will surely send it down for you (as you asked), so whoever eats of that food and then denies and disbelieves, I made him an example to others. They said: We agreed. Then he ordered to bring Simeon- the best of the disciples - and asked: do you have food. He said: Yes, I have two small fishes and six loaves. He said: give me them. Then, Jesus cut them into small pieces, and said: Sit in a meadow and in groups; each group of companions consists of ten. Afterwards, Jesus stoop up and prayed to Allah, so He responded to him, so the blessing rested until the food turned to be whole loaves of bread and whole fishes.Then Jesus got up and began to give each companion an amount of food equal to what his hand could held. Then, he said: Eat in the name of Allah, while the food was increasing until it reached their knees, so they ate as much as Allah willed, and the surplus of food are five kinds, despite the people were five thousand and a half. All the people testified: We bear witness that you are His servant and His Messenger. Then they asked again, so Jesus supplicated, and Allah sent down bread and fish; five loaves and two fish, so he divided them again. When they returned to their villages and spread the news of what happened, those who did not attend laughed and said: Woe to you! he deceived your eyes. Thus, whoever Allah had a good purpose towards him, He made his heart steadfast, and the otherwise returned to his disbelief. Therefore, they were transformed into pigs, not including a boy or a woman, they stayed there

for three days, then they perished, they did not reproduce, and they did not eat or drink, as well as each metamorphosed.

Ka'b Al-Ahbar said: An inverted table was sent down, and angels were flying, carrying it between heaven and earth [512], over which all kinds of food, except meat, were spread.

Qtādh said: It used to send down to them in morning and evening, as they were like manna and quails to the children of Israel.

They used to eat whatever they wanted, according to Yaman bin Riab.

'Aṭā' bin Abi Rabah narrated on the authority of Salman Al-Farsi, he said: By Allah, Jesus never followed any of the evils, nor made use of anything, nor he laughed very loudly, nor he drove away the fly from his face, nor he took stinky thing from his nose, and nor he messed around. When the disciples asked him to bring down the Table for them, he wore a wool garment and wept, and he said: O Allah, our Lord, send down a table for us from heaven, and provide us with food to eat, You are the Best Provider. Whereas a red table was descending between two clouds, they were staring at it, until it was put before their hands. Then, Jesus wept and said: O Allah, make me among the thankful, O Allah, make it a mercy and do not make it a curse or torment. On that occasion, the Jews were staring at the Table, they were looking at unprecedented something, since they have never smelt a food nicer than it. Then Jesus (PBUH) said: Let the best of you do a good deed, then it would be revealed, mention the name of Allah, and eat. Simeon- the head of the disciples – sais: you are the most entitled among us, so Jesus got up, performed ablution, performed a long prayer, and wept a lot, then he took off the cover and said: In the name of Allah, the Best Provider. Then, they found a grilled fish with no shin, without thorns, on which the fat was melting, the salt was put on its head, the vinegar was placed on its tail, and around which there were all kinds of legumes, except leeks. Additionally, there were five loaves, on one of which was put olives, on the second was honey, on the third was eggs, on the fourth was cheese, and on the fifth was cured meat. Simon

said: O the Spirit of Allah, is this food of this world, or is it from the food of the Hereafter?

Jesus said: It is not of the food of this world, nor of the food of the Hereafter, but Allah created it with His Overwhelming Power. So, eat of what you have asked, He will extend you and increase you from His Bounty.

The disciples said: O the Spirit of Allah, would you show us another sign like that of the today. Jesus said: O fish, live by the permission of Allah, so the fish was disturbed, its shin of life began to appear and its thorns returned to it, that's way they were afraid. Jesus said: Why do you ask for things that you hated after granting them? I harbor fear in regard to you to be tortured, O fish, go back as you were, by the permission of Allah, so the fish returned to being grilled as it was.

They said: O the Spirit of Allah, eat it at first, then we will eat. Jesus said: Allah forbid that I eat it; whoever asks for it, he should eat it, so they were afraid that they would eat it. Then, Jesus called the people of poverty and sickness, the people of leprosy, the crippled, and the afflicted to eat from the fish, and said: Eat of Allah's provision, and the pleasure will be for you and for others is the affliction. So they ate, and a thousand and three hundred men and women from the poor, the afflicted, and the sick, all of them ate, satiated and belched. Then, Jesus looked at the fish, and suddenly it became as it was when it came down from the heaven, afterwards, the table flew up while they were looking at it until it disappeared. On that day, no sick man ate from it except he recovered, and no afflicted person except he healed, no poor person except that he became self-sufficient and he was still rich until he died, and the Disciples and those who did not eat it, repented.

When the Table was sent down, the rich and the poor, the young and the old, men and women crowded around it. Therefore, Jesus made them take turns, and it used to be sent for forty mornings, descending in the morning. When the shadows shifted from west to east, it was flying upwards, while they were staring at its shadow until it disappeared. It also used to be sent down

by surprise every two day, like the she-camel of Thamud, so Allah revealed to Jesus: Make My Table and My provision for the poor rather than the rich. Thus, it was greatly and seriously hard for the rich that they doubted, and filled the people's hearts with doubts. Then, they said: Do you really see the Table descending from the heaven? Then Jesus said to them: You will perish! be ready for Allah's punishment. Therefore, Allah the Almighty revealed to Jesus (PBUH) that I made a condition for the deniers that whoever disbelieves afterwards, I will surely punish him with a punishment which I will give to no one else in the whole world.

Jesus said: ﴿If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise.﴾ So three hundred and thirty-three men, who spent the night on their beds with their women in their homes, were metamorphosed, and they became pigs, running around in the streets, and eating stool in the crowds. When the people saw them, they were frightened, came to Jesus and wept, and their families wept over them, as well as the pigs began to weep when they saw Jesus (PBUH) and circumambulated Jesus. Then, Jesus called them by their names one by one, so they wept, nodded with their heads, and were unable to speak. Afterwards, they lived for three days and perished.

[Qur'an 116 :5]: And ˹on Judgment Day˺ Allah will say, ﴿O Jesus, son of Mary! Did you ever ask the people to worship you and your mother as gods besides Allah?﴾ He will answer, ﴿Glory be to You! How could I ever say what I had no right to say? If I had said such a thing, you would have certainly known it. You know what is ˹hidden˺ within me, but I do not know what is within You. Indeed, You ˹alone˺ are the Knower of all unseen.﴾

Scholars argued over the time of this statement.

As-Suddi and Qutrab said: Allah Almighty verily said it to Jesus when He raised him up, and the Christians' views varied about it, arguing with the Almighty's saying: ﴿If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise.﴾ There is

no dispute that Allah the Almighty does not forgive a polytheist who died during his disbelief, but rather the verse means: if you forgive them after their repentance, and because {idh} (when) used to refer to the past.

The rest of the commentators said: Allah will say this to him on the Day of Resurrection, since it is confirmed by the previous verse: ﴿ ˹Consider˺ the Day Allah will gather the messengers…﴾ and the following verse: ﴿ Allah will declare, ﴿This is the Day when ˹only˺ the faithful will benefit from their faithfulness…﴾. Accordingly, {idh} implies the meaning of {idha}, as the Most High says: ﴿ If only you could see when they will be horrified with no escape ˹on Judgment Day˺ !﴾ [Qur'an 34:51]

As Al-Aswad ibn Y'afar said:

Now, if I joke with them, they will only say: dose not the sheikh go on his path

{Idh} means {idha}

Abū Al-Najm said:

Then Allah rewarded him and His reward will be the Gardens of Eternity in the heavens

The poet used idh that refers to the past, but he wanted idha that implies the meaning of the future.

﴿If You punish them…﴾: refers to parting, i.e. if you punish those who persisted in disbelief, and if you forgive those who converted to Islam and repented; for He said: ﴿Did you ever ask the people…﴾, ﴿I never told them anything﴾ : them refers to all people who may be Muslims or polytheists, so He said: ﴿If You punish them…﴾: refers to the disbelievers, and ﴿But if You forgive them﴾: refers to the believers.

When it is asked: What is the rationale for Allah asking Jesus, knowing that he did not say that? The answer is: It is a rebuke to the people of Jesus, warning him about this, and informing him of what his people did in terms of warning him and rebuking them. Likewise, one says to the other: Did you do such-and-such? Knowing that he did not do, but it is in the sense of informing, rather than interrogating.

According to some scholars, Allah Almighty wanted Jesus to acknowledge with his servitude to show their denial, and he did not command them to do so, it would be an argument against them, as He said: ﴿Did you ever ask the people to worship you and your mother as gods besides Allah?﴾: as gods to be worshipped besides Allah.

Abū Rouq and Maisarah said: when Allah the Almighty said to Jesus: ﴿Did you ever ask the people to worship you and your mother as gods besides Allah?﴾ his joints trembled, and the blood gushed out from every hair on his body.

Then Jesus answered: He will answer, ﴿Glory be to You!﴾: shuddering: Glory be to You!, exalted be You above all that does not befit You, ﴿How could I ever say what I had no right to say? If I had said such a thing, you would have certainly known it. You know what is ˹hidden˺ within me, but I do not know what is within You.﴾

Ibn ʻAbbās said: You know what is hidden by me, in myself, but I do not know what is within Your Self.

Abū Rouq said: You know what I did in this world, and I do not know what He will do in the Hereafter.

Muḥammad bin Kaʼb said: You know what I want, and I do not know what You want.

Abdul-Aziz bin Yaḥyá said: You know my secret, and I do not know Your secret, because the secret is inside the souls.

Az-Zajjaj said: You know all what I know, and I do not know what you know, because the soul is the whole thing, its reality and its essence.

﴿Indeed, You ˹alone˺ are the Knower of all unseen.﴾: what was, and what will be.

[Qurʼan 5:117]: I never told them anything except what You ordered me to say: ﴿Worship Allah—my Lord and your Lord!﴾ Worship and obey Allah and do not associate anything with Him, ﴿…And I was witness over them as long as I remained among them. …﴾: I was a witness and a watcher over them,

﴿…But when You took me…﴾: but when You raised me up to the heaven.

Al-Ḥasan said: Death in the Book of Allah is in three aspects: the first is the death itself as the Almighty says: ﴿ ˹It is˺ Allah ˹Who˺ calls back the souls ˹of people˺ upon their death…﴾ [Qur'an 39:42]: Allah takes away the souls (of human being) at the time of their death. The second is sleeping such as Allah said: ﴿He is the One Who calls back your souls by night…﴾[Qur'an 6:60]: He lets you sleep, and the third is raising up such as Allah the Almighty said: ﴿O Jesus! I will take you and raise you up to Myself…﴾ [Qur'an 3:55].

﴿…You were the Witness over them…﴾: the Observer of their deeds ﴿…and You are a Witness over all things﴾: You Yourself are Witness over all things, Aware and knowing them, including what I said to them and what they said after me, and whatever else.

[Qur'an 5:118]: ﴿ If You punish them, they belong to You after all. But if You forgive them, You are surely the Almighty, All-Wise.﴾ Al- Ḥasan recited {ʿabīdik}. If they repent, You will forgive them.

As-Suddi said: {If You punish them} which means You let them die during their Christianity, {they belong to You after all. But if You forgive them}: You guide them to Islam, {You are surely the Almighty} You only are the Mighty in His affair, and { All-Wise } in His actions.

[Qur'an 5:119]: Allah will declare, ﴿This is the Day when ˹only˺ the faithful will benefit from their faithfulness…﴾ the faithful means the prophets. According to Al- Kalbī: The believers will benefit from their faithfulness.

It was said: {This is the Day when ˹only˺ the faithful} in this world, {their faithfulness} in the Hereafter.

Qtādh said: Two speakers gave sermons on the Day of Resurrection: Jesus, such as Allah said in sūrat l-māidah, and the enemy of Allah, i.e. Iblis, such as He said: And Satan will say ˹to his followers˺ after the judgment has been passed, ﴿Indeed, Allah has made you a true promise…﴾ [Qur'an 14:22]

So the enemy of Allah will tell the truth the Day of Resurrection despite he used to be a liar. However, his sincerity on that Day won't benefit him.

As for Jesus, he was truthful during life and after death, so his sincerity will benefit him.

{This is the Day} refers to a day of this world, for the reason that in the Hereafter, there will be no deeds, but there will be reward and punishment, according to ʿAtaa.

{Yawmu} (day): nominative predicate noun, and {hādhā}: it is accusative time adverb according to Nafiʾ; so it means: that will only happen on a day when the truthful will benefit from their sincerity. Al-Aʾmash recited: (hādhā yawmun) with nunnation.

Then, He explained their reward, saying: ﴿…Theirs are Gardens under which rivers flow, to stay there for ever and ever. Allah is pleased with them and they are pleased with Him. That is the ultimate triumph.﴾: They won for which they hoped, and they saved and became secure from what they feared.

Then He asserted that Glorified and Highly Exalted is He above what the Christians claim: that there are gods besides Allah, saying:

[Qurʾan 5:120]: ﴿To Allah ⌜alone⌝ belongs the kingdom of the heavens and the earth and everything within. And He is Most Capable of everything.﴾